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SPECIAL NOTICES

1. *The Annual Meetings* will be held in Chicago in January 19, 1938.
2. *Christian Education* is available at \$1.50 for single subscriptions: \$1.00 per subscription in orders of ten or more, mailed separately, with one free for each ten; at fifty cents per subscription in groups of ten or more sent to one address.

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A Campus at Prayer

"OBSERVER"

ARE you ever gloomy over the future of young people, of your young people, of the Church, or the Nation? Visit a Campus at Prayer. You will come away with your faith strengthened. "Now faith is the substance of things hoped for, the evidence of things not seen."

Wednesday evening on Westminster's campus is a time of Prayer. The evening begins with a selection of hymn played on the Memorial Chimes by one of the young men of the College. The notes of "Sweet Hour of Prayer" and other well known tunes spread a benediction not only over the Campus at Prayer, but over the community as a whole.

In our corner of the campus, either Browne Hall or Hillside, the Y. W. C. A. holds its meeting. In another corner of the campus, the Conservatory, the Y. M. C. A. holds its meeting. Both students and faculty are invited to these weekly meetings. Various topics are discussed and then a season of prayer carries the praise, repentance, problems and requests of the Campus to God.

Once a month the Faculty has its own Prayer Service. A few verses of Scripture are read and these Faculty members, the leaders and inspirers of youth, take the problems of the Campus and College to God. One cannot help BELIEVING that the work of these individuals and this institution will prosper through the grace and power of God.

Naturally, every student and every faculty member does not attend these meetings. Some never attend, some attend occasionally, some regularly. However, no Church with which I am acquainted has as large a proportion of its membership attending

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the weekly Prayer Meeting as join in this Hour of Prayer on the Campus.

Any institution which fosters Prayer has Faith. This faith is the substance of things hoped for: hoped for by the parents who entrust their young people to this institution, hoped for by the Church which supports this institution, hoped for by those who are building their lives into this institution. This faith is also the evidence of things not seen. It is evidence that these happy, fun-loving, red-blooded young men and young women have their more serious, solemn and sacred moments; that the faculty is taking its position of leadership seriously; and that the College is maintaining an atmosphere in which students can "increase in wisdom and stature and in favor with God and man."

Education in the Church

"WE are living in a day when the moral structure of society is being shaken to its foundation. War from without, menacing forces from within, have forced democracy to a supreme test. The only power which can insure right social relations and right individual life is the gospel of Christ. To spread this gospel is the work of the church.

"There is no other way to do this task save by the seemingly slow process of training up Christian leaders in every walk of life. Christian leadership is not an accident. Men and women capable of such leadership in this day are the product of thorough religious education."

—B. WARREN BROWN.

Integration in Education*

PRESIDENT EDWIN J. HEATH
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BENJAMIN FRANKLIN tells us of the meeting of some Indian chiefs with certain leaders in Virginia. I quote from memory, but the story is that the Americans were anxious to be of service to the redskins and offered to educate a number of young braves in college. The Indian chieftains deliberated, orated and then politely replied somewhat as follows: "Some of our sons have already been to your college; they learnt ways which did not benefit them. But we thank you for your good intention, and we should like to show our appreciation by offering you something in return. Give us a few of your sons, let them live with us, and although we cannot teach them from books *we will make men of them.*"

Education must concern itself with the general average life of the times. If we have to be Indians we need a training fitted to that mode of life. If modern Americans and world citizens we need a different discipline. One danger in boarding school and college life is its comparative divorcement from situations which are met with outside. Yet we are glad of our present opportunities. On the one hand we need the quiet of the cloistered life for that study and detachment from other interests without which we cannot get basic knowledge and a clear grasp of essential principles in any field of inquiry. On the other hand we dare not be so dissociated from the outside world as to fail in an understanding of the problems and the movements of our times. There are students who court failure by seeking to dash into mature life untrained and untested, and these are not always merely the sophisticates. On the other hand there are those who refuse to grow up, or who selfishly do nothing but seek new experiences and the satisfaction of vague curiosity. The outcome then is the pampered dilettante, the veneered Indian!

I therefore counsel you as you find yourselves involved in the processes of education to which the faculty will subject you, to

* Address delivered at the opening of the 195th annual session on September 16, 1936.

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live at one and the same time a life of intense application to your immediate tasks, concentrating your attention and efforts on each assignment, and at the same time to seek the widest horizons, to keep your fellowship as far as you can with those individuals and groups, especially your families, from whom you are temporarily isolated, but with whom your lot will be cast when school days are over. To secure the golden mean, to strike the balance between theory and practice, to combine thought and action, to thread your way between your own legitimate interests and the crying needs of others, is difficult and often perilous, but is one great purpose in education.

But let us turn back to Franklin's Indians. They ventured to think that they could educate Americans and they refused to have the American college education for their sons. They said, "Send us your boys and we will make them men." Surely they had discovered a sound principle. On the one hand they did not want their boys unfitted for the life they would subsequently have to lead; on the other hand they saw that redskin and white-skin alike needed the development of something common to both—manliness! Character—as they conceived character—was more important than refinement. Collegiate education as they knew it was debilitating; they proposed a practical education which would issue in virile, dependable, useful lives. They had hit upon an important truth. To be sure they were missing much by ignorance of the great cultural tradition of the rest of mankind, ignorance of the amazing achievements of applied scientific knowledge, ignorance of the various answers which have been given to the eternal questions of the human soul. But they were right in recognizing that if we have to choose between knowledge and virtue (and fortunately we do not) virtue is the higher, and that the development of our common manhood—and womanhood—is more important than the adornment of learning. This much these Indians saw. . . .

Members of the faculty, students, and friends, in this historic place we are committed to teaching and learning. For nearly two hundred years this activity has been going on. What are we really trying to do? Spend nine or ten months together? Secure commendable grades—or coveted "dates"? Find our way with

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a measure of ease among the accumulated facts in books and disclosures in laboratories? Survey the great movements of the past and present with understanding and appraisal? Develop the critical spirit and the spirit of appreciation? Undoubtedly these are legitimate aims. But they are not enough! If they are all, if there is nothing to steady and to integrate all our labors, we are in danger of becoming "stuffed shirts" of pedantry or wind-bent reeds without any strong fibre of character. No, our natures and our deepest needs need attention.

The late John Galsworthy in a notable essay uses the word "bonedeeep" several times. There is nothing deeper in our bodies than our bones; when we cut through the flesh we come to the structural support of the bones—and some of us come quite quickly to our skeletons! We need to go "bonedeeep" in education; to come to those great moral principles without which civilization itself is amorphous and each of us mere jellyfish. We need to develop integrated personalities as well as informed minds. We need what the Indians according to their light meant when they said, "We will make your sons men."

Ah, but there is more to us than a moral nature, however "bonedeeep." Breath as well as bone is needed, and in the last analysis nothing can give us the integration and animation which we need but religion. The measure of a man is not the abstract economic man, not the scholar nor the athlete; the measure of a man is himself in relation to the judgments of God. Only when an inner adjustment is made to those cosmic conditions which God, the Father Almighty, controls do we begin to realize our true selves. Our Lord is ever saying, "Wilt thou be made whole?", and He can give that cleansing and that correction, that inspiration and illumination which will integrate our lives in Him. Without this spiritual integration scholarship easily slips into idolatry of the human intellect, and no matter how clever and humanistic we may become we shall not pass life's final examination. Let us then gladly begin, continue, and end aright, resolved to do all things to the glory of God, in the Name of Christ, and by the power of the Spirit. Then shall our way be made prosperous and then shall we have good success.

Religious Training of Youth in Schools and Colleges*

RALPH W. GWINN, Esq.
New York City

THE planning of the American civilization was characterized at the beginning by the establishment everywhere of two most significant privately supported public institutions, the church and the school. They were regarded as of the essence of civilized living. Until two generations ago for the most part, the church always stood out as the best building in all the towns, large and small. It was usually better and larger than the school, better than any store or small factory.

It was the symbol of the esteem in which our Christian philosophy of life was held. Not only this, but the church was the center of social life for its community. It had to do with the instruction in and the practice of the good life for both adults and children. The best garments were worn to church; the best manners were practiced at church. Many disputes were settled and important contracts solemnized. It taught good public conduct. It administered charities. It cared for the sick, the unfortunate and the poor.

Now, as one travels the length and breadth of our country he is impressed by the comparative age and inadequacy of the church buildings, as contrasted with the school buildings in village, town, and city alike. Recently school buildings have been modernized and immense numbers of new, large, expensive, and handsome school buildings have been erected from one end of the country to another. No other people has, or ever has had anything remotely to compare with this plant and equipment outside of the church for instruction in the arts of civilized living. They now constitute the external expression of the deep inward belief of the people everywhere in the value of education.

Before the Civil War most of our public schools and all of our colleges were supported by private subscription with the active en-

* A paper read at the National Layman's Conference held in Chicago, February 9-10, 1937.

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couragement and support of the Church, both in financial needs and by the supply of trained teaching personnel. The very heart of education was the Bible, and ethics and principles of the Christian Church. Added to this was the study of Hebrew and Greek culture as a background of understanding knowledge in the colleges. Chapel was not optional. Every session of public schools opened with a half hour of Bible reading and song. Religious instruction did not stop with opening exercises. The textbooks were not used to teach mere words and symbols, mere knowledge. They taught the choice lessons of life, the drama and poetry inspired by the teachings of the church. For example, lessons in McGuffey's Fifth Eclectic Reader, dated 1879, began with such titles as "The Hour of Prayer," "Religion the Only Basis of Society," "The Bible the Best of Classics" and "My Mother's Bible," etc., etc. And religious teaching did not stop in the grades. It was the reason and purpose stated in the very chapters for the founding and the maintenance of our denominational and privately endowed universities and colleges.

About the year 1880 the State tax-supported universities began to appear. Church people, especially the clergy, feared them from the start. They were jealous too of their power and popularity. The denominations were unable to agree on any curricula for state-supported schools. Denominationalism showed up here at its worst. It literally abandoned the students attending the new types of universities. Religion was made a smaller and smaller segment of life's interest instead of the center of it. Life's work generally became more departmentalized. Individuals specialized. Religion became an unimportant department. Naturally fewer and fewer specialized in religion. Few of the best students went in for religion and philosophy because the greatest teachers were not supposed to be in those departments. The great teachers became chemists and engineers. So few great religious leaders and statesmen could come out of such a system. In line with the trend to specialize, the administration of charity became a vast secular enterprise, and now a governmental function. The treatment of the sick a function of the secular hospitals for the most part; settlement of disputes the function of the courts; the teaching of manners the function of an

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Emily Post ; social activities of an amazing variety organized, but not in the church. The movies became more important from the popular point of view.

At last we find ourselves tolerating a public educational system specifically excluding religion by law. Yet we point the finger of scorn at Hitler and Stalin. Our colleges and universities generally do not even pretend to treat religion as essential to a cultural-intellectual life. That is true quite generally speaking of our so-called church colleges today.

In my church college we have two teachers in religious education for more than twelve hundred students. On the basis of emphasis and time and effort spent by the college as a whole religion and philosophy are not of paramount importance.

Our church colleges have moved off their ancient foundations, and set up themselves in competition with the great state universities of specialists. Some of these universities offer as many as five hundred specialized courses—little segments of knowledge. You say “church colleges have to compete, do they not, in order to keep alive, to keep their students, to keep the parents of their students satisfied.” Are they so needed in such a competitive race? The evidence is accumulating all about us to show that our Church Colleges cannot stay in such a race—we have already lost it because they were not founded for the kind of race that is being run. We are off the course—we have lost the mark. Instead of keeping to our longtime objective developing a sound state with religious and political philosophy the source of its moral and intellectual strength we have become petty competitors supplying the immediate needs and demands of Main Street and Wall Street, this manufacturer and that manufacturer, this institution and that, in a world of commerce and trade as if they alone were self-sufficient.

We are now advanced into the second generation of people who have had nothing approaching adequate instruction in Christian philosophy and the teachings of the Bible. To that extent we have ceased searching for God’s plan for us. Educationally we have been trying to follow our own plans instead of God’s plan for us. Being ignorant of God’s plan we are stolid and cold to the impulses of religion. Being unimaginative and dull in this re-

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spect, we are beginning to dwell in the lower ranges of the civilized practices of life. The intense activities of the physical universe we enjoy more than the cultural adventures of the mind. If we can only get action that is success. So we go pell mell, without chart or compass, to the men's club, the woman's club, the golf club, the Rotary, Lions, and Kiwanis Clubs, the charity organization and community chest, the dramatic club, the music club, the game club, the card table, the trade association meetings, the Chambers of Commerce meetings, to endless varieties of committee meetings. Occasionally we stay at home and read, but often we are so fagged and nervously exhausted and mentally confused that we go to the movies instead for a kick, or motor for a sense of going faster and faster.

Of course we attend the monthly meetings of the Consistory, the Deacons or the Trustees. Our traditional background of Christian homes makes us uncomfortable not to take the place of our fathers and attend these stated meetings, but they are among the dulllest of all the meetings we attend. Here again we consider the mere physical problems of budgets, maintenance, the salary of the choir or the janitor, like we do in the sessions of the business house. We scarcely approach the realm of conversation in matters of religion. The reason is perfectly apparent. All we need to do is to examine the obvious and inevitable result of the educational system of which we are a product.

Isn't our first task then to rededicate ourselves to the right philosophy of life; to a thoroughgoing system of education? Shall we not require that our school and college teachers do more than merely quicken the minds of our children, train them to be skillful in some narrow field. Surely we must all be trained to exercise the proven principles of character and self-government. Teachers successful in this realm are the real sentinels entitled to places on the walls of the city.

Do we want this? Fortunately we still live in a democracy. Our schools and colleges teach what we, the people, want. Thus far what we have told the superintendent of schools, the faculties and the boards of education is that we want the very best teachers in just the subjects we are getting. We want the best physical instruction and playground facilities and coaches that the tax-

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payer can possibly afford. We want some English, but we indicate too often we can do without much English literature and drama. We want a little music and fine arts, but often these fall in the category of the frills of education. We want very little philosophy and we certainly have that. We regard Plato as dead and so as a direct result of that regard our statesmen are in about the same situation.

Some say we do want religion, but we sigh there is a law against it being taught!! Who made those laws? We did; largely by our indifference. We have been unable to agree on curricula for the school system. In other words we have made no demand on it. Meanwhile the school authorities are being pressed by an industrial age that knows what it wants.

Some say the Jews object. Our forefathers had no such trouble. They found a way. Besides the Jew in the face of world conditions affecting his security is beginning to see that his freedom in this country is guaranteed because thus far the Christian teaching has guaranteed to him equality, justice, and the protection of democratic institutions. He wants desperately that they should continue. He is beginning to see that without the instruction, discipline, self-sacrifice and patriotism that has been cherished thus far by Christian teaching his position is as insecure as democracy is insecure. Christianity and the democratic form of government must go hand in hand forward or backward. Our education prior to 1880 was designed to preserve both. The education we have now, tends to disintegrate both by its indefiniteness and uncertainty, its doubts and cynicism at a time when it should have been clear-cut and confident. Under strain and stress our program has developed weakness where it should have been strong. The sure result is general lack of conviction and faith in tried courses of conduct.

Some find a stumbling block in the thought that the church is separated from the state and state-supported education and by reason of the political control of education. But separation of church and state has been accepted from the very beginning of our country. Up until yesterday the church was active and interested in the subject matter of our educational program. It could do so because each denomination fostered its own school. There

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was then no such need for unity which state education has suddenly forced on the denominations. The church stood for two hundred and fifty years as the institution a little above all other institutions, for the advancement of civilized living in America. It entertained no conception of education that did not develop and enrich the whole personality. Now that the state would take over so completely this function, the church membership must not be politically impotent.

That emphasizes so clearly the difficulty of a compromise by which our public educational system on one side of the street shall train the child according to its conception and then dismiss him to go across the other side of the street to another institution for his spiritual training and enrichment. The mere statement of the proposition shows that our main educational system is defective. Neither are we likely to be prepared with sufficient plant or personnel in the church week-day school to teach all the children on their spiritual side of life as if it were unrelated to the rest of their personality which is being trained on the other side of the street. Besides the child will not take kindly to such a division of himself. If the public educational institution which literally dominates all of his working hours regards the teaching of religion as unimportant, it becomes unimportant to the child.

We have exhibited as a people such great faith in our educational system as shown by our financial support and general attitude that we can not admit to our children that our public school system and its one million teachers are unfit to guide their spiritual destinies. We have such high hopes of the result of a college education that it has become a dominating style of life. The sons and daughters of the best families commit themselves to it with confidence in the results. If our public schools and colleges throw religion out or merely remain indifferent and casual toward it, the church and the parents are not likely to restore sufficient vitality to it to offset the damage done.

Our faith is sadly misplaced in a vast educational system in which such words as God, the Bible, Christian Philosophy are studiously eliminated.

I should end my remarks on the subject assigned to me at this period. But on my way here I stopped for a day at my old farm

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homestead in Hamilton County, Indiana, to visit my father. It seems to me as it always does when I come back home that if there is one place above all others where God can be found most readily it is in the family circle in the old homestead where we were born. In the cities the meaning of "homestead" as it is known in the country is disappearing. Man himself has become a nomad again. He can't find home any more and so God can't find man very well. Man and his own works are so important. His religious activities are divided and crowded. Instead of our greatest preachers investing their lives in the country, they invest them in the cities where they preach to the racially dead and where they occupy the pulpit of a dying church, unless the congregation be replenished and the church constantly rebuilt by the people from the countryside and villages where alone surplus stocks of good materials of blood and character are reproduced. This is no dim historical reference to the trend at other times in other civilizations. It is a stark scientific fact applicable to these United States now. See Lorimer and Osborn, "Dynamics of Population," the Macmillan Company, 1934.

It has seemed to me as these problems present themselves to us in our great congested industrial centers that those of us who live in the rural communities are most fortunate. Those of us who have stayed by and improved our position in the old homestead, especially the farm homestead, are now freest from the confusion that so generally besets the city dweller. The country man seems more accustomed to depend upon a power greater than himself and to work in partnership with the natural forces that are nigh unto God himself. Here it would seem is the greatest opportunity for the Church to reestablish itself in the position it once held. Our Church flourished and great leaders sprang from the soil. We were a distinct rural civilization in 1790. Then Alexander Hamilton and Aaron Burr were hammering out constitutional procedure for the nation practicing law in New York, a city about the size of Kokomo, Indiana. Not until after the Civil War did we depart very far from our rural ways of life. Our rural life and church has suffered because our faces have been turned for about fifty years to the illusions of the possibility of a better life in the city. The activities of this great movement

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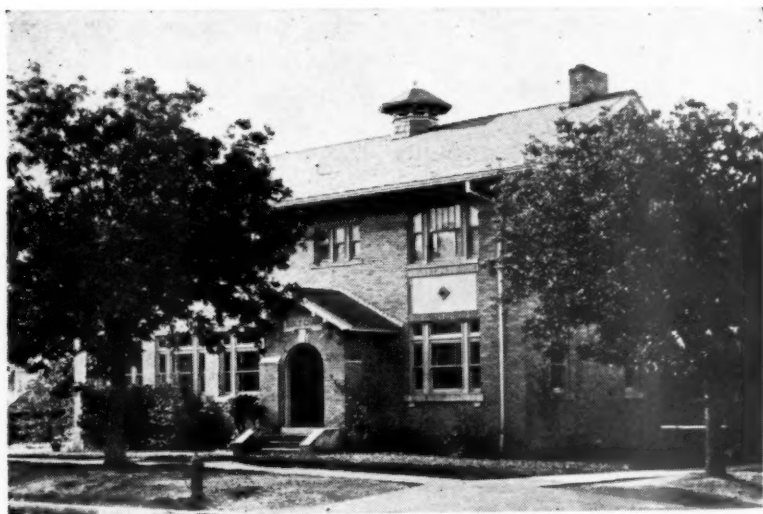
of population has seemed to make the city church a casual object of attention. Just another one among the many organizations and activities peculiar to the city.

The country parish by its very nature lends itself more readily to the church has the dominating note in the life of the community as a whole. What an opportunity there is for the young minister of today to invest his whole life in the countryside, but not to practice there while he hopes for a city pulpit. If he would only add to his equipment the knowledge of agriculture and love the smell of soil; if he would only grow with his own hands the best vegetable garden, or the best flock of chickens or the best dairy cow, he might live more fully in terms of the people's understanding, the kind of life he would have them exemplify. What an opportunity he would have for replanting and reestablishing the root system that gave vitality to the church once and developed a race of men and women capable of building the cities we have. Is it not time for us to replant ourselves, to touch the earth again for strength? Under the leadership of the church, the dignity of life on the farm will more rapidly be recognized. That way of life will be more commonly chosen by young men and women of highest cultural-intellectual pretensions and from them a higher and higher quality of leadership in the church will be required. Thus a new society of our best stocks of people and a new church will be born.





KANSAS BIBLE COLLEGE, MEYER HALL, UNIVERSITY OF KANSAS



TEXAS BIBLE CHAIR, UNIVERSITY OF TEXAS

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Music in the College*

F. MELIUS CHRISTIANSEN

St. Olaf College

THE school of music or music department in a Liberal Arts College has become of late years more or less just like any other department of the college. Students receive credit toward the B.A. degree for work in practical as well as theoretical music. The first to receive this recognition was Theory of Music consisting of Harmony, Counterpoint, Canon and Fugue, Orchestration, Musical Form and Composition. These subjects deal with the science of music which is the basis of all musical art. The theory of music is a science which has been developed through many centuries of experimentation and establishments and it has been systematized into graded and thoroughly scholastic methods and procedure. It compels the student to do work because it consists of given exercises to be brought in for examination for every hour given. In point of mental exertion it compares well with chemistry or mathematics and the credits are given hour for hour as they are for other subjects in the College.

In the case of practical music (lessons on some musical instrument or voice, membership in a musical organization) it is different. On the average in the country, only eight credits for the whole college course are permitted to go into the B.A. degree. The American colleges have permitted music to be elected as a major and have allowed as many as forty credits into the degree of Bachelor of Arts; thirty-two theoretical and eight practical music credits is the average allowed in the American College for the B.A. or B.S. degrees. Assuming that one hundred twenty-eight credits are required for graduation, eighty-eight must be acquired in non-music subjects for all those students who major in music.

You may imagine that the American College is only an institution for general education. Is it not time to open our eyes to the facts and admit that the American College is a professional

* Paper read at the Regional Conference of Church-Related Colleges in the Mississippi Area held at Des Moines, Iowa, November 20, 1936.

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school? Just watch our students. What do they do after graduation? What do the majority of our students do? Most of them go directly into teaching in our public schools or some other practical work; and there is a reason: They can not afford to go further in their education. There are a few who continue their schooling, but the great majority *end* their education with the college, and thanks to the colleges, they have specialized enough to prepare their students for bread-winning professions. They can at any rate teach in the public schools.

Some colleges have wisely allowed music departments to specialize to the extent that they can give the Bachelor of Music degree to their students. This gives students who wish to become musicians an opportunity to specialize early. This is highly important as the musical profession requires a longer preparation for the work than any other profession.

You may argue that musicians, too, need a general education in order to become cultured individuals. This is true, for music in its entirety contains mathematics, science, history, literature, language, and in addition a sense of form and beauty. If this is not general education, what is? And, at the same time, it is also a professional study. The music profession requires (besides practical singing or playing of an instrument) that one should also have an extended knowledge of all theoretical subjects and history and esthetics of music. To get time for this work, the student must be given a chance to specialize while he is of college age. Hence the necessity for the B.M. degree. The colleges that permit a music major to make only forty credits in his chosen profession must of necessity make a very mediocre music teacher. For this reason I would plead that the B.M. degree be retained until the colleges find it convenient to allow more music credits into the B.A. degree.

We do not need more musicians, but we are in dire need of better equipped musicians *in the teaching profession*. As a rule our normal schools and our colleges are turning out music teachers into our public schools that are only thirty or forty per cent capable of their jobs. Other musicians, educated in private professional schools are not eligible for teaching in the public school, and as a rule they have not had public school music. The country

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looks to normal schools and colleges for its music teachers. Why not let them have a proper preparation? Why compel them to take non-essential subjects when they have subjects in music which they sorely need?

There are many colleges that have done away with the B.M. degree, but have failed to increase the number of credits in music for the B.A. degree. The results will be that the student who wants to prepare himself for music teaching will avoid the college, or if he goes to a college, he will not have a chance to become well prepared for his profession.

The idea that the preparation for professional work is not educational is a fallacy, and as it is in music: The subject is so wide in scope that it may well be called a *general* education in itself, provided that the student covers all the subjects in theory. We should not think of music as being only one subject as for instance mathematics or history. It contains a variety of subjects in itself.

Musical Organization at the College

It seems to be the idea of many teachers that unless the student is having a hard time with his studies he is not learning very much. They seem to forget that it is their job to create a liking in the student for the subject. If a student loves the subject, he will work, and work with delight. With this attitude of mind, a student will really accomplish something. This holds true in music as well as in other subjects, but much depends on the attitude of the instructor. There are teachers who can create in the student the proper interest and enthusiasm for his work, and the work seems easy and a pleasure; others will carry on and make a slave out of the student, and the work becomes grinding and difficult. The character and nature of the teacher is therefore important, yes, so important that the success of any school depends on him. Every school has musical organizations of some kind or other and the value of these depends on the instructor as to what they produce and how they produce it. If there is any place in the world where music should be educational, it is at a school. I have for many years heard such terms as "extra-curricular activity" and "outside work." These terms are legitimate and correct when they refer to a football band or a pep band or a marching band.

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But when the band is a concert institution playing the classics, Beethoven, Bach, Brahms, Tschaikowsky, Wagner, Grieg, and music of that calibre, it is an educational institution and deserves academic credit and should not be considered outside work or extra-curricular. It is not logical to admit music or any other subject to academic credit and at the same time refer to it as outside work. It is worth credit and it should be in the curriculum of any college. It is not necessary for me to prove the educational value of such work for it is now generally admitted. The American colleges are not unanimous in the matter of giving academic credit for work in practical music. St. Olaf College is giving eight credits for the four years, whether the organization practices two hours or five hours a week.

The singing organizations should be treated in the same way. If they have a good leader and if they sing educational and classical poetry and music, their work should be worth academic credit. Whereas if there organizations exist only for entertainment, their work should be considered extra-curricular.

Music is an art, but it takes technical development to produce it. Amateur singers and players come to the school with varied degrees of technical ability. They have belonged to musical organizations in high school and wish to become members of such organizations in college. It becomes the duty of the director to make the *best* out of this material in a musical organization. His first concern is to try to increase the technical ability of the students. His aim is to produce art, but he knows that this goal can not be reached without technical skill. He selects his program, not within the ability of the students, but somewhat above them, and he sets out to climb the hill with them and through hard work he reaches the heights of art as he gradually does away with the difficulties of technique.

It is when an organization of this kind can work hard enough to reach the heights of art that it derives the greatest benefit for the members themselves and for those who form the listening audience. For this reason it is best that the program be limited to fewer numbers and only worth while musical literature. The college is an educational institution. Its music should be educational and it can not be educational unless it reaches to the heights of the art.

MUSIC IN THE COLLEGE

Now we come to a point which we would like to call "outside work." This concerns itself with the influence of the college on the territory around the college and as far as possible outside.

The ability of an artistic organization is not measured by the distance it travels on concert tours nor by its ability to finance itself. It is rather a criterion of the standing of an organization: how many people is it able to draw to the college campus. It is only natural that any musical organization at the college should have an opportunity to perform publicly when there is artistic value in its production, but these should be held within reasonable limits and the limits are usually set for them.

A music festival should be held every year at the college. Here is where the musical forces have a chance to exert a great influence for good. Music is international as well as interdenominational. Invite all choirs of the surrounding territory to take part. Announce a really worth while program some months in advance. Put all these choirs together in a massed chorus. Give them a rehearsal or two before the concert, and how they do enjoy it! A festival of this kind will bring a lot of people to the institution and it will raise the standard of the music used by the choirs. Choirs will learn good music and will not like to sing music and poetry of a poor taste in their respective churches.

Since the college is an educational institution one would expect to find culture and good taste there. Not a culture that is put on the outside, not a hypocritical taste, but a culture and a taste which is natural and genuine. They say about the students that they absorb the taste of the school they attend. Why not be careful in the kind of songs and hymns that are used for chapel exercises? They should be of the highest standard and of the best possible taste. Ragtime music goes for what it is, but ragtime religious songs put on a holy hypocritical face. How much sinning is done on this score, I do not know, but I know there is plenty of it. The worst injustice to students is to give them a training in that which is of inferior value instead of educating them to appreciate that which is of good taste and of uplifting and devotional character. Sing high class hymns with real poetry and real music, and there will be a foundation laid for good taste in all departments of the college.

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As music may exist for its own self, independent of all other arts or sciences, it may also be used to serve the purposes of other interests. It may become a vehicle to heighten the feelings of a drama. It may be used to put a stamp of festivity on important occasions or it may serve to express religious feeling. So we find that the musical organizations of a college are very useful to the college in many ways. Music is a factor in a college that reaches every student in some form or other. It may be well now to say a few words on the relation of music to religion.

In a denominational college religion plays a strong part in all departments. All teachers and students are or should be interested in it. Religion is historic and traditional and its musical expression is the same. It is but natural that the music of a denominational college should emphasize the traditional church music, remembering always that church music is only a means by which individuals express their religious feelings, whatever they are, and that modern civilization is growing and creating its own moods of expression. The college should here take a more aggressive leadership and try to steer the development into proper channels. Knowledge is power and the colleges should have both knowledge and power to take the initiative in such matters.

The College Church is also an educational institution. It should be a model for good taste, for good church music, and for an ideal liturgy.

Music can not in itself, and it is not its function to convert people to Christianity; but it can create atmosphere for devotion. It can create beauty and satisfy the craving in humanity for the beautiful. This is its strength and this is the meeting place of art and religion. Religion will not require an artistic expression, but religion and art have this in common: They both seek perfection and they both seek truth and beauty.

What should characterize the denomination college? *The principles of religion and the art and music which flow as a natural result from those principles.* These are the things which denominational colleges have a special mandate to emphasize.

The Art of Student Counseling*

ROLLO R. MAY

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PERSONAL counseling is unquestionably the *sine qua non* of effective student pastorship. I assume no one would contradict that statement. Student pastors have long realized this; their reports are continually emphasizing personal relationships as the most significant phase of their work. The student worker must be able to do more, of course, than drink a cup of cocoa with his students; but if he cannot drink his cup of cocoa effectively—that is, utilize this moment of personal contact—I do not see how he can be a successful student pastor.

All effective personal relationships are examples of personal counseling. In every contact of the student pastor with his students, some change of personality occurs; one cannot classify certain contacts as being counseling and others as not. *Personal counseling, to offer a definition, is any deep understanding between persons which results in the changing of personality.* This of course freights every personal contact with great portentousness—and it obviously places a great responsibility on the student pastor to comport himself well!

May I begin by pointing out some of the barriers to effective personal counseling with students.

There is, first, the barrier of *professional trappings*. The ministerial manner or ministerial voice will immediately, in most cases, cause the student to withhold some of his confidence. Ministerial over-effusive friendliness also makes the student reticent; the counselor must be friendly, of course, but students are hypersensitive to back-slapping and hand-pumping. The “parsonal” is here the enemy of the “personal.”

In the second place, there is the barrier of moral judgments made by the counselor. I venture to state that the greatest deter-

* A paper read at the Triennial Conference of Church Workers in Universities held in Chicago, December 29-31, 1936. Mr. May was formerly Director of Men Students at Peoples Church and Y. M. C. A. Secretary at Michigan State College.

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rent of students' confiding in us is the fear that they will be morally condemned. In his book, "Modern Man In Search of a Soul," the Swiss psychologist C. G. Jung points out so tellingly that this fear of being judged is the reason people shrink from confessing to their ministers but go to a psychiatrist instead. That is why students often pick out the most notorious 'sinner' in the fraternity house when they have some confessing to do. It is theoretically sound, though possibly revolutionary, to say that the counselor should rid himself entirely of moral presuppositions while he is engaged in the counseling process.

You meet a student. You know that he has a mistress, that he gets drunk regularly, that he takes his studies with very little seriousness, and you notice that he cannot talk to you ten minutes without reaching for a cigarette. You are immediately tempted to make a dozen moral judgments all at once. But to the extent that you do, the effectiveness of your personal contact with that student will be destroyed. And it is truism, proved from the case of St. Augustine down to your own campus, that the one black sheep may have more brains, more leadership powers, more potentiality for eventually furthering the Kingdom, than hundreds of students already connected with your church.

Now this is not to say that the problem on which you are counseling the student is not a moral matter. To us in the counseling chair it may and probably will, have moral orientations. But from the student's point of view we must treat the problem as one of mental "health." This becomes clearer when we observe the difference it affects in technique; if the counselor conceives the problem in moral terms, he will deal mostly in exhortation. Now this is probably just what the student does not need—he no doubt has been putting forth plenty of effort, even "trying" too much, already. What he needs is *understanding*, not exhortation.

The qualities required in an effective personal counselor are chiefly those aspects of winsome personality of which we all know. In addition it might be pointed out that in his personality the counselor should balance sensitivity and robustness. This is a difficult and delicate tension, but a very necessary one; if the counselor is not sensitive, the timid student will not confide—but if he is not sufficiently robust in his attitude, all but the most

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timid students will feel him ungenuine. The counselor should have a large fund of knowledge about students in general, about college education, and particularly about the student group on the campus in point. Though some persons are better fitted by nature to counsel than others, the necessary qualities can all be developed to a great degree.

Concerning the counseling process itself, I offer the following ten considerations:

1. The *place* should be as attractive as possible and protected from interruption. This of course depends on circumstances, and the effective counselor will be in action every place he meets people. But if there is a special room or office for one's interviews, it should be made to contribute in establishing atmosphere.

2. *Establishing rapport* is the first step. Put the student at his ease; the best way to do this is to be at ease yourself and show it. Some counselors find it helpful to smoke with their counselees. Use of the student's vernacular helps dissipate tension. I shall be frank to say that I occasionally swear (though not in the fashion of the proverbial trooper!) when talking to a student—this assures him that he has no need to hobble along with "company manners" in the interview. The decisive factors here are, of course, the character of the particular student in hand and the personality of the counselor.

3. *Let the student talk it out.* The "father confessor" technique is psychologically sound. A good psychiatrist lets the patient talk fifty minutes of the hour; this random "talking it out," in fact, is the main step in the techniques of Freud and Adler. And note that this talking will tell you many things the student had no intention of revealing.

4. *Get the basic information.* The objective items here will include: age, home background, physical condition of the student, and something about his parents, course in college, recreational activities, et cetera. The basic subjective information includes: the student's attitude toward college and his studies, his interests and ambitions, his social adjustments, his special fears, prejudices, et cetera.

5. *Maintain an objective attitude* throughout the interview. Be fully concerned with the person, but at the same time know

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when to withhold sympathy. It is sometimes thought that the chief exercise in counseling, in fact the chief function of the student pastor, is to dish out sympathy to all comers. I hold that such a practice is not only sentimental but definitely harmful. The student who comes with a problem will, to the extent that he is neurotic, attempt to draw you into sympathy with his mental sets. To sympathize is to strengthen him in his mistakes. The counselor should of course not permit emotional upsets; to have the counselee crying on one's shoulder is a sign not so much of the success of the counselor as a confidante but of the mismanagement of the interview.

6. In diagnosing the case, *probe below the surface*. The particular problem the student has on his tongue may not be, in fact probably will not be, the real difficulty. As an aid to this probing underneath, observe the physical bearing of the student—the timidity or courage expressed in his eyes, the tidiness of his dress, and his degree of social interest.

7. *Utilize practicable forms and records*, such as questionnaires to determine social interest, vocational interest blanks, I.Q. tests (the rating of the student may often be obtained from college authorities). Records keep the counselor objective and diminish the influence of his own wishful thinking. The psychology of the college often can supply suitable forms. I have found it wise to jot down the facts after the student has left; some persons are shy about being "written up" in their presence. But one should always remember that the person is the end, and the moment forms become dominant they should be disregarded.

8. *The aim of the counseling: to help the student understand himself*. The counselor is not an advice-giver. "Advice," students know, "can be had for nothing and is usually worth it." The aim is to get the psychological problem "on the table," and then integration on the part of the student may follow automatically. Often the most useful stroke is to point out to the individual alternatives which he has not yet discovered. The counselor's task is to promote understanding, not to prescribe.

9. *Conclusion: give the student courage to face reality*. He should recognize the elements in the situation as facts, and then go out in an experimental mood. He should be happier at the conclusion of the interview than on coming in.

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10. *Follow-up.* In most cases of counseling on any serious point, a series of interviews is necessary. At least the counselor should see the counselee from time to time and put books and useful pamphlets into his hands. But so far as the original problem of the student is concerned, the contacts with the counselor should become more and more rare. The counselee must not become dependent on the counselor and get into the habit of running to him at every discouragement. Developing independence on the part of the individual is the surest test of effective counseling.

May I close with two observations on the central mystery of this whole matter—how is one to achieve any real or penetrating understanding of another person? How is one to project himself into the soul of another? We are here of course in that profound, mysterious and sacred realm in the depths of personality where reside the secrets of such little-understood phenomena as influence and the molding of one personality by another.

I hark back to one of our original points: this understanding, this projection of one soul upon another, comes only when one is able to transcend moral judgments. And this is difficult—so difficult that we almost conclude that only a realization of one's own sinfulness, and hence incapability of making the moral judgment, frees one from the almost inevitable tendency to condemn. That is why the idea has arisen that "it takes a sinner to save sinners." This would mean that in order to understand another's problem one must have experienced it himself. I do not believe this; indeed, one cannot grant it without disqualifying most student pastors from counseling, and setting up by implication a vicious circle.

My own belief, if I may state it candidly, is that there is a certain grace operative in these deep realms of personality, that God accords us a grace by which we can achieve understanding of the problems of another. This is to say that the process is so mysterious we cannot analyze it; it is to say in addition that the process is essentially a religious one. We know partially how this grace of understanding comes about: it is available to us when we become meek and humble, not proud in our own moral achievement like the Pharisee but penitent like the publican in the realization that to be human is to be a sinner. The only attitude for

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the counselor is that attributed, I believe, to John Bunyan as he watched a criminal on the way to the gallows: "There, but for the grace of God goes John Bunyan."

And when one has become "initiated" into the mysteries of counseling, one has the great experience of sympathy, the "feeling in" of one's self into the depths of the mind of the other person, the identifying of one's self with the very soul of the other. Empathy is the complete identification with another human being of which sympathy is the part. As you sit behind your desk looking across into the unsteady eyes of some perplexed student who is in a hesitating and trembling voice explaining a bitterly painful inferiority complex, you suddenly feel that your mind is behind those frightened eyes, that you are the person stuttering out those words. You feel that you have mysteriously gone out of your body, that you are in this student. And when he tells how his father used to beat him when he was back on the farm, you feel every blow upon your own body; and when he describes how painfully shy he was in high school, you feel that shyness cutting like a burning knife through your nerves with as much grief as it used to bring him. Then you feel his every student problem as your own.

This is empathy; you have gone out of yourself and become merged with another person. This is the fusion of the personalities of the counselor and counselee of which Dr. Jung makes so much—it is that combined state in which, he points out, both personalities are changed.

We must admit immediately the ecstatic character of this experience of empathy; and I cannot presume here to analyze or rationalize it. We can only remark that empathy cannot be summoned at will. The counselor can prepare himself for it by relaxing completely and making an effort to understand. But the experience itself is one of the deep mysteries of the religious life. This is why understanding another person is the highest function of the human being. It is at the moment of identification with another that we become most spiritual and most God-like, most self-less and most loving. And this is why understanding students—personal counseling—is for the student pastor the most gratifying and holiest experience of life.

Student Workers' Round Table

HARRY T. STOCK

VARIOUS means have been used to bring an intensive religious emphasis to the campuses. One which has proved unusually effective in New England is the "embassy." The Student Christian Movement of New England has been the sponsoring agency of this important method of interpreting religion to the students of a number of colleges within its territory.

THE EMBASSY

The local campus Christian agency invites clergymen, representing a number of denominations, to visit the college on a specified date. Some of these men make addresses to the entire student body, at the regular chapel hours. They are billeted in fraternity and other residential halls, where they share the informal hospitality of the students, and are available both for personal conversations and for more informal discussions.

It is common experience that the students enjoy these visitors who are selected with great care. The ministers, on the other hand, regard these opportunities as significant experiences which enrich their own lives and help them to be more realistic in their program for pre-college young people. This is no new venture; it has proved more rewarding the third or fourth year than it was at first.

There are various ways in which this plan might be extended to the large universities. The invitation might be issued by a representative committee composed of faculty members and of students from Christian associations and from the various church groups. The faculty members might well provide opportunity for "Kaffeeklatches" in which instructors and clergymen might discuss informally both the campus and church situation and the place of religion in the lives of educated men and women.

The group of persons invited to the campus might include secretaries and ministers from denominations which have students enrolled in the institution. In addition to the general work of

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interpretation and counseling, these leaders might meet with cabinets or executive committees of denominational groups, and together they might work out plans for the ensuing months. Many local organizations would be greatly strengthened if they could share the experiences of similar groups in other parts of the nation, and the traveling staff of the denomination should be able to bring them this information.

Then, there is the possibility of including among the visitors men and women who are specialists in particular fields: those who can advise students with reference to vocational opportunities, those who can interpret the missionary outreach of the modern church, those who are aware of the social crises of our times and who have had first-hand experience in attempting to meet some of these in terms of Christian purposes and methods, those who have been particularly effective in helping persons to solve their inner conflicts, those who might cooperate with certain faculty persons in helping to answer questions in the realm of friendships between the sexes.

Almost all our experience proves that it is important to supplement the regular week-by-week program by certain intensive efforts. The summer conference is one such opportunity: it is not so much an event in itself, as it is an important episode in the year-round program of the local church or unit, it has climatic value largely because the regular local program has prepared the young people for this crowning experience. So, the "religious emphasis week" is useful when it is a high point in an all-year program, when it is related to what has gone before in church and Christian Association, and when it contributes directly to the future events planned for the religious groupings at the campus.

FOR SENIORS

If the churches of the future are to function effectively, they must have the active leadership of intelligent laymen. This means that they must give a large place to college and university trained men and women, and that these graduates must be willing to give the churches a reasonable share of their time. How is the Christian college training these young people for the specific responsibilities of the parish church? What is the university

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pastor doing to send key graduates into communities with something more than good intentions?

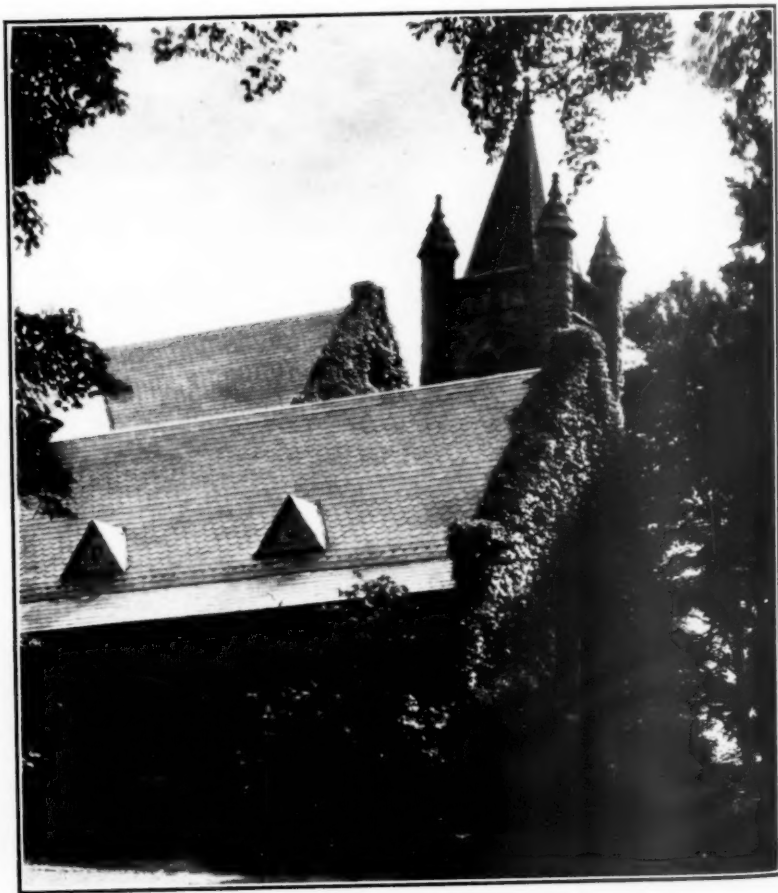
Just what method can a Christian worker use to train seniors for their community responsibilities? There are two possibilities. He may seek a personal conference with a number of these persons, talk with them informally about the opportunities they face as laymen, help them to arrive at reasonable plans for assuming their share of the work in the churches to which they go. Or, he may organize an informal class (or talk-fest), in which together they seek to look squarely at the needs and problems of typical communities.

In either case, it is important to include such items as the following in the conversation: with what ideals and hopes do you leave college? what are the "average" churches like—are they hopelessly backward, or will they respond to wise leadership? what are the kinds of positions that are open to college graduates if they want to give lay leadership? in what ways can the usual programs for children and young people and adults be greatly improved? how does an enthusiastic newcomer "begin to begin"—how can he avoid, on the one hand, the danger of having all of his hopes dashed with cold water by moving too rapidly and how, on the other hand, can he avoid that extreme caution which postpones all progress indefinitely?





CONGREGATIONAL STUDENT HOUSE, MADISON, WISCONSIN



FORD MEMORIAL CHAPEL, ALLEGHENY COLLEGE

In the Development of a United Student Christian Movement*

H. D. BOLLINGER

Chairman, University Commission, Council of
Church Boards of Education

THERE are in this country some regional student Christian movements. There have been, for a number of years, suggestions from time to time that would indicate the possibility of a national united student Christian movement. Like any worthwhile idea, these suggestions have come from different sources. Some of them have come, no doubt, from the minds of persons who have a tendency to think more in idealistic terms than in practical situations. Other suggestions have come from persons who are actually in the business of working together in united student Christian work in given regions. Still other suggestions have come from some of the national leaders in charge of student Christian work in organized agencies. It was from the latter group in the meeting of the University Commission held at Oberlin, Ohio, in September, 1936, that the suggestion for this paper came.

Because of the circumstances under which the idea of the paper was originally proposed, it seemed to me to be better to try to present a paper that would represent a composite of ideas of the members of the University Commission rather than what one person's ideas would be on the subject of the next steps to be taken in the development of a united student Christian movement.

I. RECENT DEVELOPMENTS IN STUDENT CHRISTIAN WORK

There are eleven denominations organized for religious work among college and university students, which are represented in the University Commission of the Council of Church Boards. Ten of the eleven have furnished us statistical information in whole or in part which might be summarized—along with infor-

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mation received from the Jewish faith, the Student Volunteer Movement, the Y.M.C.A. and the Y.W.C.A.

There are at least 637 organized local denominational student groups among the denominations that sent us information, three not reporting. There are reported 1445 organized local groups in the Student Volunteer Movement, the Y.M.C.A. and the Y.W.C.A. Full-time workers among students number 235 in ten of the eleven denominations represented in the University Commission. In addition there must be, according to suggestions received in correspondence, approximately an additional 50 to 75 persons engaged in part-time service among these college and university students. There are approximately 200 full-time local workers employed by the Student Volunteer Movement, the Y.M.C.A., and the Y.W.C.A.

To attempt to give a figure, based on the information furnished us, of the number of students in the student constituency of the denominations represented in the University Commission would be hazardous. Five of the denominations reporting give a total student constituency of 268,000. The reported student constituency of the Student Volunteer Movement, the Y.M.C.A. and the Y.W.C.A. is 81,560.

Traditionally, when people speak of the Student Christian Movement in this country, they mean the student Christian movement as it has been developed by the Y.M.C.A., the Y.W.C.A., and the Student Volunteer Movement. This reference is historically correct, for these organizations have pioneered in the work of the student Christian movement in this country. (See "Two Centuries of Student Christian Movements" by Clarence P. Shedd, and "Student Religion During Fifty Years" by W. H. Morgan). Their long and significant history in pioneering in the prophetic interpretation of the Christian religion among students in this and in other countries should always be fully appreciated by those of us who have been generous recipients of their labors.

Professor W. W. Sweet of the University of Chicago refers to the period of 1890-1900 as the decade of competition between the church college and the state and independent university. Hitherto the church had pioneered in the field of higher education. Now the state began to take over some of the responsibility. Ex-

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cept for a short period there has been an almost steady increase of the number of students in state and independent colleges and universities. With this has come the rise of the university pastorate and the development of the Foundations and student centers with which we are all familiar. (Clarence P. Shedd is writing a book on the history of the University Pastorate.)

There have been other developments within the church that are beginning to point in a certain direction. In March 1934 there met in Pittsburgh denominational leaders charged with the responsibility of youth programs in the churches. Youth leaders of approximately forty denominations of the United States and Canada were present. At this meeting a number of the members of the University Commission were present.

In June 1934 the first North American Christian Youth Conference was held at Lake Geneva, Wisconsin, when the youth leaders of approximately forty denominations of the United States and Canada were present. At this Conference there emerged the program of the Joint Committee on United Youth Program, with its nine major projects—(a tenth has since been added). These ten projects are:

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| 1. Personal religious living | 6. The creative use of leisure time |
| 2. Helping others to be Christian | 7. Breaking down race barriers |
| 3. Building a warless world | 8. Preparation for marriage and home life |
| 4. The use of beverage alcohol | 9. Discovering a new patriotism |
| 5. Building a Christian economic order | 10. Missionary action |

The development of the United Youth Program has far exceeded all expectations. Those of us who have watched it closely and have participated in its conferences and assemblies have noted the increasingly large number of college students present in the gatherings. Accordingly, when the Second Christian Youth Conference of North America was announced for Lakeside, Ohio, in June, 1936, members of the University Commission, and the leaders of the Y.W.C.A., the Y.M.C.A., and the Student Volunteer Movement, decided to utilize the vehicle of the gathering to stimulate Christian youth action among college students.

It was interesting to note that of the 862 youth present at Lakeside in June, 1936, 425 or 49.3 per cent of the number were col-

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lege students representing 175 colleges and universities. Under the leadership of Miss Helen Morton of the Y.W.C.A. and some members of the University Commission who were present, the college students were brought together definitely decided to promote the United Youth Program on the college campuses in the fall of 1936.

In the past few years there has been an increasing amount of cooperation between the various agencies dealing with the Christian work among college students in this country. A few years ago the writer raised the question in an informal group if the leaders of all religious work among American college students had ever met together and considered together their common problems and objectives. A nationally known leader in student work replied that it had never been done and, furthermore, added, "It will never be done until the crack of doom." It has been gratifying to me to note that doom has cracked at least once since that statement was made.

All who have been in student religious work have known the long and significant history of the Student Volunteer Movement. During the last three quadrenniums the great Student Volunteer Conventions have been gatherings in which all American student religious forces have thrown all their resources. This has been a very natural development because of the significance of the meetings, the world-wide renown of the leaders and speakers and the program subjects covered.

It was to be expected that the main emphasis of the Conventions would be the missionary theme, but by the very nature of the changed attitude toward missions and the exigencies of the general world situation, all aspects of student religious interest have been considered in recent gatherings. There have been many leaders of student religious work who had sincerely hoped that the Student Volunteer Movement, with the natural leadership which it possessed in its well-planned and executed Volunteer Conventions, would take the lead in bringing together all the nation-wide religious forces and interests. New leaders are in the Movement and are alert not only to the new discovery of the World Mission of the Christian Religion but also to the possibilities of the very significant leadership rôle which the Student Volunteer Movement may yet play in nation-wide student religious work.

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For a number of years the vision has been expressed in student religious work that the total program of national student work might be considered and planned with all groups represented and all persons present. If there is to be a United National Student Movement there must be cooperation and accord in the inner circle. In the judgment of the writer, such a day is now here. If we can devise mechanical ways and means to go ahead there will dawn upon us a new day in cooperative national student Christian work.

At the Lakeside Conference plans were made for further cooperative work in the student field on a national scale. It was decided to have a meeting of the University Commission at Oberlin, Ohio, at the time of the meeting of the leaders of the N.I.C.C. During the second week of September, 1936, there was held a joint meeting of the University Commission and the National Staff of the Christian Associations.

It should be further noted that other gatherings were held during the same week at the same place, including the leaders of the Student Volunteer Movement and the Joint Committee of the North American Christian Youth Council. The mere fact that these leaders came together at one time and in one place is significant. They came to know one another in fellowship and spirit, and plans for the future were discussed.

Following the Oberlin meeting a Joint Committee on Program Council was appointed to draw up suggestions of common emphasis. It was made up of representatives of the Student Volunteer Movement, the Y.W.C.A., the Y.M.C.A. and the University Commission. After some discussion it was agreed that this committee has three clear functions:

- 1—To describe and publicize program emphases that are common to the major Protestant agencies at work in the student field.
- 2—To suggest to national executives and adult leaders of local student programs the possibilities of cooperation in specific projects and programs already under way under the auspices of any of the agencies.
- 3—To suggest new forms of united action needed in student work. A study of the recommendations of the Lakeside Conference for the United Youth Program and of the

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Oberlin meeting of the National Intercollegiate Christian Council revealed remarkable similarity, particularly in the areas of

Christian Living	Christian Economics
World Peace	Race Relations
Christian World Community.	

The question can easily be asked, of course, "What was accomplished?" The answer to the query will have to be in the extent to which the national leaders of the various movements can get over to their local leadership the elements of common program emphasis.

II. SOME SUGGESTED STEPS

In gathering material for this paper I wrote to the members of the University Commission, to Miss Helen Morton of the National Student Y.W.C.A., to Mr. A. R. Elliott of the National Student Y.M.C.A., and to Mr. Andrew Roy of the Student Volunteer Movement, asking them to list their tangible suggestions for the next steps in the development of a united student Christian movement in this country. In addition we have talked to various individuals who are naturally interested in the national program of student Christian work and solicited suggestions from them. The following suggestions are a composite picture.

There are some members of the University Commission who believe that the field of cooperation is very limited. One leader of national denominational student work writes, "There should be a delimitation of the field—because it is hopeless to attempt a united movement with the very widely differing views of vital importance held by church groups today." He adds, "In a limited field there can be close cooperation," but he did not give specific suggestions which would help to understand his general suggestion.

Another national leader of student work evidently shares the same general view of limited cooperation, for in response to our request for tangible next steps in the development of a united student Christian movement he writes, "Denominationally promoted with interdenominational non-organic conferences at stated intervals."

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We have divided the suggestions under two headings: the first, general suggestions, and the second, definite practical suggestions.

1—General Suggestions.

a—If there is to develop in this country a united student Christian movement there must be *the desire and attitude of cooperation*. One member of the University Commission writes, "In many cases, if at all possible, change the mental attitude of the leaders of the national student organizations. When this is done, it will be time to consider the next steps. But, first of all, there must come into existence genuine sincerity and appreciation of what other groups are doing and the sincere desire to truly cooperate."

b—Some who feel that the emphasis must be in the *sharing of conviction rather than sharing of action*. One of the national leaders in charge of denominational student work writes, "My one suggestion is that we make a shift from sharing in Christian action to a sharing of our convictions upon which action must be based. The student movements of Europe, as Dr. Visser 't Hooft has been telling us, have made this particular shift and have been rejuvenated thereby. It is idle to think that we can really get united action without a reexamination of conviction—yes, even of theology. We need a real ecumenical movement. Even such a seemingly simple thing as a peace movement is tied up with theological presuppositions of enormous importance. If Archbishop William Temple should happen to be right in calling pacifism a heresy we ought to decide this before we unite in a pacifist campaign. I think it pertinent to cite a story told by one of our college pastors. A woman student was writing home to her rector, 'We are asked here at college to apply religion to war and peace, the problem of economics, to the problem of race hatred. Please tell me quickly what religion to apply.'"

The general emphasis which this national denominational leader in charge of student work makes is a good one. I agree that there should be more of sharing of Christian conviction than there is now, and believe that we must agree at least on some of the general Christian positions before a great deal of our Christian action can be thoroughly effective. However, it seems to me only fair to indicate that there are a sufficient number of leaders in national student religious work who do agree on these general Christian

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presuppositions to be able to cooperate in genuine Christian action. Fortunately, most of our Christian college students have a sufficiently clear understanding of the Christian faith that they do not need to write home to their pastors to ask what religion to apply when they are confronted with the major issues of the hour such as war, and peace, economic action and race relations. Another one of the members of the University Commission shares this point of view and strongly urges that we "get a clear perspective between vision and action, between seeing and doing."

c—There are those who feel that the next step is to *interpret afresh the Christian message to students today*. This particular point of cooperative emphasis is stated differently by different persons. A number of ideas that different ones express on the subject overlap. In order to give proper emphasis to slightly diverse points of view we have separated them into distinct points that appear in order following.

d—There is a very strong feeling among many that we must *re-discover the church*. One writer calls attention to the fact that all Christian groups must re-discover the church and its tasks in the world, especially in this year of the Oxford Conference discussions.

Another national leader in charge of student religious work writes, "The great need of the hour is to find our bearings in a wild world. Christianity and the church are relevant or are not relevant. If certain forms of action are all we want it makes no difference whether I am an atheist or a Christian so long as I believe in social good. To re-discover Christianity itself is our greatest need. A student movement is providentially made for this. We could dig into our Christian heritage, each in his own way. And then we could share our differences. This is what the European students call an 'ecumenical movement.' America, I believe, is ready for it today as it was not ten years ago. We need to re-discover the church—any church!"

Another national leader writes, "It is my feeling that the Church has a definite contribution to make to the message of a United Student Christian Movement for today. It is my feeling that the two wings of our student movements today, namely, European and American, are considering Christianity as a circle. The

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European Movement on the one hand is emphasizing God to the exclusion of the uniqueness of personality. The American Student Movement is placing man at the center and placing less importance on the sovereignty of God. It is my feeling that at this time the Christian church can rather effectively represent Christianity as an ellipse with two foci representing God and man, with equal stress upon each." This writer adds, "I believe in the enunciation of a strong Christian message for our united student Christian movement by the church at this time."

This general feeling for the church seems to be quite pronounced in student groups everywhere. There seems to be a hunger for an interpretation in our day of the universality of the Christian message in the oneness and catholicity of its communion.

It is clear, of course, that when we speak of the church two different things may be meant. On the one hand, there are those who mean the invisible oneness of Christianity that is discoverable in our communion with one another and with Christ. There are others who mean the body of Christ. They mean the general institutional expression of Christianity through what is commonly known as the church. We believe that in the expressions that have come to us from our colleagues, from students and from others there is a universal hunger among Christians for both.

e—Student religious illiteracy is a matter of common concern in student religious groups. This illiteracy seems to be due to a fundamental lack of the knowledge of the Bible and a lack of religious education. A national denominational religious leader writes that he believes we should have *a renewed emphasis on Bible study*, as showing us God, His Will, and His Way.

This writer adds, "Real Bible study, I mean, with results growing out of the Bible—not some one's more or less vague philosophy flavored with Bible texts." In order to offset religious illiteracy among students this suggestion for Bible study and a study of the convictions of the Christian faith comes from a number of sources. We agree provided it is clearly understood that we mean the kind of Bible study which is approached from the modern critical point of view and has in its background all the light that can be thrown upon the subject by modern scholarly research.

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f—*We must help students face their crises together.* The Christian student of today is faced with one crisis after another, personal and social. Repeatedly they face the tension of the rigorous idealism of Christianity on the one hand and the stark, cutting realism of everyday life on the other. As they attempt to solve their problems, they have the right to expect the resources of combined and cooperative Christian agencies working together.

2—*Practical Suggestions.*

a—Create, develop, and extend those *local agencies on and around college campuses in which cooperation is expressed.* This is the one practical suggestion that received more unanimous approval and endorsement from all sources than any other. There seems to be a unanimous feeling that we cannot do a great deal in the development of a national student Christian movement unless we can have cooperating local units. Fortunately, there are a larger number of local cooperating units. There are and should be, around all campuses, a miniature "federal council of Christian agencies," working together in common program, projects, and objectives. Furthermore, as much as possible, we should lift above the horizon those instances of cooperation that are working so successfully, such as the plan of religious work at Michigan State, Pennsylvania, Cornell, Maine, and University of California at Los Angeles.

b—Continue and strengthen the work of *cooperation in the United Youth Program.* It is evident that there are a large number who have looked with favor upon the extent of cooperation which the various leaders have given to the work of the United Youth Program. For the present at least this program seems to offer the vehicle of cooperation in which some very diverse denominational (and other agency) groups are now working together in program and project emphasis.

c—Continue and strengthen the work of *program building at points of common emphasis.* Reference has already been made to the fact that there is now existent a Program Emphasis Committee composed of representatives of the University Commission, the Christian Associations, and the Student Volunteer Movement. Points of common emphasis enumerated below could easily be stressed from year to year as developments take place in the general world situation and as the national student picture changes.

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d—Participate *together in the World's Student Christian Federation*. As is perhaps well known, the World's Student Christian Federation now recognizes organized student groups in each country. At the present time the Y.M.C.A., the Y.W.C.A., and the Student Volunteer Movement are thus recognized in America. This is as it should be, for these great student Christian movements have not only borne their share of the burden through the years but they have also paid the bill as far as American student participation in the World's Student Christian Federation is concerned.

In the light of the new world situations and the present picture in the work of organized student work a number of my colleagues have suggested that the organized denominational student groups participate with the Christian Associations in the World's Student Christian Federation. This is a new development that should take place and the denominational groups should be prepared to bear their fair share of the international budget of the World's Student Christian Federation. In the meantime until such arrangements can be made, denominational groups should participate in all possible projects of the World's Student Christian Federation and should strongly encourage individual memberships at the rate of \$3.00 per year. One of the projects which the University Commission has strongly endorsed is the participation of American religious groups with the students of other nations in the World's Student Christian Federation Day of Prayer the last Sunday in February.

e—One of the happiest and most significant developments of recent years in the program of nation-wide student religious work is the extent to which we have had happy *fellowship and cooperation with the staffs and leaders of the Student Christian Associations*. This happy fellowship and cooperation must continue and my colleagues are practically unanimous in urging the continuance as is attested to by the following suggestions which have come from a number of sources:

(1) There should be increased *knowledge of conferences and assemblies*, the dates and the purposes for which they are being held. Repeatedly it has been found that student Christian assemblies or conferences are dated and held without reference to other

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similar meetings. If we can get a sheer mechanical clearance of dates and meetings a great deal of duplication of time and effort will be avoided.

(2) There should be an enlargement of and *participation in by the church groups in the summer student conferences* of the Christian Associations. These summer conferences are planned specifically for students and if their program could be slightly changed to meet the specific needs of church groups the latter could and should participate.

(3) The *church groups should participate* in a larger way in *regional student movements* of the Christian Associations. This participation should mean not only an increased staff participation but also the churches should shoulder their fair share of the financial burden of the regional student movements.

(4) Miss Helen Morton, of the National Student Y.W.C.A., points out that the *social action programs of the Christian Associations and of the churches are, in general, the same*. She, therefore, wisely suggests that there could easily be closer cooperation in this specific area of action.

(5) *The larger use of publication and program materials*. For instance, no one of these church or Christian Association groups should publish any material that would be helpful for the college age group without making such material available to all groups. The University Commission has sought to function in a small way in this field. From the suggestions which we have received this is an area of action in which enlarged service can be rendered.

(6) All who were present at the Oberlin meetings in September, 1936, enjoyed the fellowship and mutual stimulation. Present at those meetings were those persons interested in the total national program of Student Christian work, including the national staffs of the Christian Associations and the churches. There is a very definite request for *more of these joint staff meetings*, where leaders may come together and have sufficient time to sit down and calmly face their problems together.

(7) Mr. A. Roland Elliott, of the National Y.M.C.A., suggests that we could *unite* in the near future, perhaps in 1938, in a "*preaching mission*" among students. In such a preaching mission all organized Christian forces and agencies of the campuses of America should unite in a concerted program of student

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evangelism. Our understanding is that such a preaching mission could secure the backing of the Federal Council of Churches.

f—If we are to get the proper program emphasis into our work, and if we are to truly have a student movement program, we must *bring together some of our student leaders* and let them develop a program of their own. This should not only be an assembly of student leaders but of student leaders and adult counselors.

g—In addition to the small student assembly of student program leaders, there should now be held for the first time *a deliberately planned nation-wide student assembly of all Christian forces*. It is to be hoped that it would include the student leaders of the church groups, the Christian Associations and all other organized student groups that share in the Christian message and program.

h—It is possible that a great deal of what has been suggested for cooperative effort may not, in any large sense, achieve organic unity or even very much united effort. However, from one source comes the suggestion that the hour is now here in which we could seek an agreement or formula for "*a Federation of Student Christian organizations*, allowing for dual relationship so that denominations, Y.M., Y.W., Student Volunteer Movement and others, may each have access but that these units may find national expression in an inclusive National Student Council." It can be seen at once that this suggestion has in it much of the same idea brought forward in other suggestions but this one is so definite and specific that we offer it separately for emphasis.

i—It is now necessary for us to face one of the most difficult problems which some of us in the denominational leadership have to face. We shall try to state the problem in a very frank manner. Many of our denominational groups are not democratically organized student movements. We have our local student organized denominational groups but we have failed to organize regionally or nationally. The result is that, if, tomorrow, there should be called a nation-wide student Christian Assembly (speaking from the standpoint of democratic student organization), the Y.M.C.A. could send its democratically elected student leader, the Y.W.C.A. could do the same, and from the church groups would come the nationally elected student leaders of the Lutheran Student Association of America, the nationally

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elected student leaders of the Baptist Student Union, and the nationally elected student leaders of the Methodist Episcopal Church, South. As far as I know there are the only three nationally organized student denominational groups. The Baptist, Congregational, Presbyterian, Disciple, and Methodist could not come. "Swivel-chair" student leaders would sit in denominational offices and "select" or "appoint" student leaders from their denominational groups.

The question which we face is, Shall we nationally *organize* our *denominational student groups* in order to have a democratically developed student organization with which to meet on common ground our brothers of these other groups which are so organized?

Speaking frankly, some of us have thus far refrained from nationally organizing our student groups. We think that the trend of the student mind of today is away from denominationalism. On the other hand, we are constantly confronted with the fact that our local student units are getting stronger and that these groups are constantly being asked to be represented in state, regional, and national student assemblies.

However, it is to be noted that beyond the local organization we are not now prepared to democratically extend the gestures of cooperation, for we are not prepared to cooperate in brackets above the local group. As is noted, some of the national denominational groups have faced the situation and organized nationally. One group has been organized nationally within the past few years. The leader is now ready and anxious to cooperate with other groups on a national scale. His own group has carefully re-thought its own objectives and he helpfully suggests that we should "rethink the objectives of our church student movements."

j—There remains a final practical suggestion that was given to us from different sources and concerning which we have given much thought and study. It concerns the training of university pastors, student counsellors, and pastors of university pulpits.

A very brief glance at the total national picture would suggest that there are 1500 pulpits in the United States ministering to college and university students and that there are in addition 500 persons engaged in full-time religious work among college and university students. Where are these leaders being trained?

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As far as we know, Yale Divinity School is the only theological seminary in the United States that has deliberately undertaken the colossal task of training in any adequate manner the leaders for this strategic student Christian work.

If we expect fully adequate results in the future, if we expect persons to have a great vision of a national student Christian movement, then we must have centers of training that will pour into the channels of our student program persons who are properly trained.

Union Theological Seminary and the University of Chicago have, in days gone by, offered summer courses taught by Dr. R. H. Edwards, of the Cornell United Religious Work, and Southern Methodist University is offering courses this second semester taught by Dr. Edwards, for the express purpose of training university church leaders for the Methodist Episcopal Church, South.

Somewhere, at some time in the not far distant future, some agency or individual or group of individuals should come to the assistance of national leaders of student Christian work and help offer courses in the various regions which will train the university church leader of the United Student Christian Movement of tomorrow.

III—HEADLINE SUGGESTIONS

Now let us draw apart, as it were, from what has preceded in this paper, and seek to note certain headline suggestions that it might be well to keep in mind as we proceed to a discussion of the next steps in the development of a united student Christian movement in this country.

1—*The Cost of Cooperation.* The first suggestion that I trust we shall constantly keep before us is that cooperation costs. Beginning with the cooperative process in the smallest social unit, the family, and proceeding to the highly organized institutions of modern life, we find that cooperation is difficult. In the process of cooperation among the organized Christian agencies that are working on college campuses we should keep in mind that cooperation will be costly in at least two aspects.

The first cost is the necessity of exercising an unusual amount of grace and good will toward one another in the program in which we are cooperating. We have our differences, some of

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which have deep historical roots. We have our highly organized denominational units. We have some groups that are either liberal or radical; or, are both liberal and radical. We have other groups that are conservative. If we, as Christian leaders, find ourselves capable of cooperation, let me again suggest that it will come about because all of us will have participated to an unusual degree in the sharing process.

The second cost of cooperation will have to be in terms of practical cold cash. To be specific, if the Methodist student group participates in the work of the World's Student Christian Federation, or if we participate, as we should, in regional or national student movements, or, if we carry out some of the very worthwhile suggestions that have been offered by various persons in this paper, such as student participation in conferences, assemblies, etc., money will have to be set aside in our budgets to put the ideas of cooperation into actual practice.

2—*Degrees of Cooperation.* As we begin to take the actual steps in the development of a united student Christian movement we must develop our cooperation by degrees. For instance, if we frankly face the situation, because of historical and institutional backgrounds, there are some areas in which it would be practically impossible to cooperate at the present time. On the other hand, we well know that there are a number of immediate practical steps that can be taken at once. Furthermore, let it be said that I am not advocating in this regard a milk and water type of cooperation. Let us go just as far in the matter of cooperation as we possibly can, recognizing that some groups will be able to go further and do more than other groups.

3—*The Strengthening of Local Groups.* Certainly if this paper has revealed anything it is the fact that a student movement on a national scale will have in it just those elements of strength and vitality as are evident in the cooperation of local groups. One of the most practical things we can possibly do at the present moment is to lift up and magnify those degrees and instances of unity and cooperation that have been achieved on the local campus. This is not in any sense a suggestion that we should not take certain national steps but it is to emphasize the fact that local cooperation becomes contagious if it can be made known and operative in larger regional and national areas.

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4—*Four elements to be kept in mind.* The suggestion which we hereby make may seem facetious and beside the point but it is offered in the intent of practical effect. There are four things to be kept in mind regarding a united student Christian movement.

a—It should be *united*. We cannot have cooperation unless we work together. Our best opportunities for working together arise as we face our problems together. Let us be united in what we do.

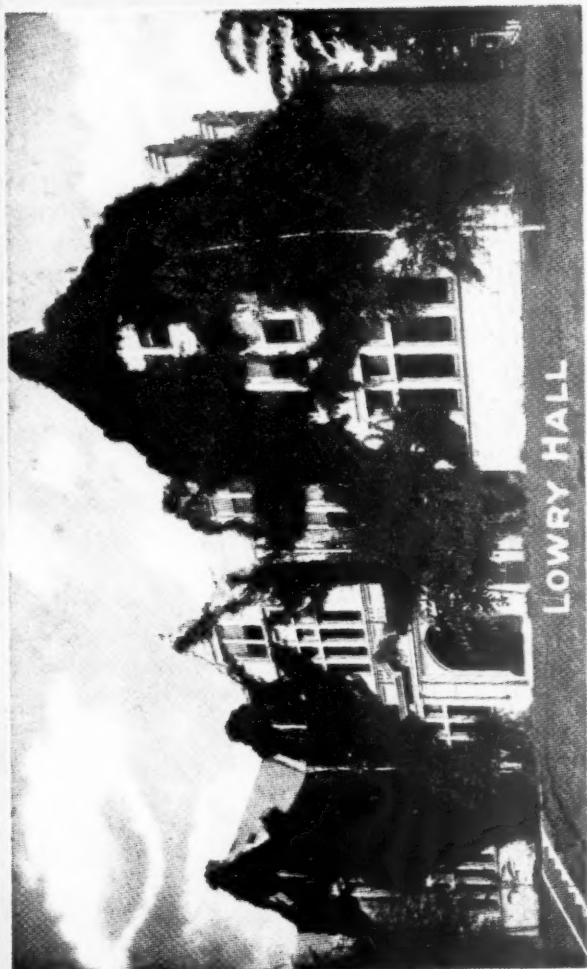
b—A student Christian movement should be initiated by *students*. As far as many of my colleagues in the University Commission are concerned, and certainly as far as the writer of this paper is concerned, we are thinking definitely in terms of a *student* Christian movement. Whatever cooperation we achieve in our student Christian program will come about as a result of our students working together in the intercollegiateness of religious work.

c—A Student Christian movement should be thoroughly *Christian*. It is perfectly evident, of course, that considerable discussion can be provoked if we attempt to interpret, "just what is Christian." Probably the best answer that can be offered to this query is that if we make an honest attempt to interpret, both in discussion and in deed, just what is Christian, we shall, in the act of so doing, become most Christian. To be thoroughly Christ-like does not in any sense mean to drop our differences but it does mean that we should act in such a manner that the differences will not keep us apart.

d—A united Student Christian movement will never eventuate in this country unless it does in truth become a *movement*. Christian students, and we their leaders, across this land must become so thoroughly awake and alive to the possibilities of a dynamic interpretation of the Christian religion on the American college campus that nothing short of a genuine united student Christian movement will actually take place.

5—*Let the Vision Reside.* It is our desire to conclude this paper with the appeal to all who are in this hearing, or who read this paper, to let the vision of a united student Christian movement reside in our hearts and in our work. If we think, talk and act as if it were actually possible to work together as great national Christian agencies on American college campuses, the time will come when we will.

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A New Strategy for Theological Education

ABDEL ROSS WENTZ

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A TWENTIETH century revival of Christianity might begin at any one of several points. It might begin with a sweeping change in the body of Church membership. This would demand and secure a general change in the pulpit. And that in turn would force a remodeling of the schools where the ministers are trained. Or the process might be reversed. The first step might be taken in the theological seminaries. A wholesale revision of the theological curriculum would change the product of the schools and in course of time would register very concrete effects in the pews of the Churches.

At any rate there is a wide-spread feeling that we must find a better way to educate our ministers. Things are stirring in the world of organized ministerial training. It is not merely a call for a higher level of training, a better educated and more cultured and scholarly ministry. It is an insistent demand that the kind of training we give them be more adequate to the purpose of the Christian ministry and the requirements of our day.

Now theological seminaries are a comparatively modern institution in America. But they are old enough to have proved their abiding usefulness. And they are old enough to have drawn the sharp fire of critics. At no time during the short century of their existence in this country have our seminaries as a class been free from adverse criticism. One of the most general charges against them is that they are stolid and irresponsible, antiquated and obsolete, utterly out of touch with the actual needs of this very modern day. This is just another of those popular fallacies that afflict our enlightened age.

As a matter of fact, our theological seminaries and faculties of divinity, as a rule, have been very sensitive to changing demands of the times. Indeed, they have for a long time been so sensitive to the shifting currents of culture that they have failed to develop

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stable principles of procedure. They have regarded themselves as subject to change without notice. Those who will take the trouble to investigate the history of theological education will discover that for more than half a century a long list of theological seminaries and divinity schools have shown commendable zeal in raising their standards of admission and improving their methods of teaching.

Contrary to the general conception of our ministerial training-schools, they have been so ready to change their methods and amend their curricula that over large areas of method and content many of them are even now in the process of experimenting. Their weakness has been that they have exhibited no comprehensive strategy. They have tinkered here and adjusted there. In answer to the enlarging sphere of ministerial activities and the demands of specialized service, they have stuffed additional courses into the curriculum until it has almost reached the bursting point. It would be a safe estimate that our seminaries are offering today more than twice as many courses as they did thirty years ago. But rarely have they shown any long-range statesmanlike generalship in setting up the battle array of educational forces for the ministry. This is clear as crystal to anyone who reviews the last century of theological education in this country.

Many of our seminaries have now become painfully aware of this weakness and are earnestly looking for light and leading in this matter. This accounts for the recent organization of the American Association of Theological Schools. Thoroughgoing surveys have been conducted, an accreditation commission has been set up and will soon publish a list of accredited institutions, and many other projects for the common good are under way. Not the least of these projects is the proposal to use our collective experience and our combined wisdom to revise the whole theological curriculum from center to periphery.

In the hope of making some slight contribution to these changes of curriculum that seem to be imminent we herewith propose a fundamentally new strategy in theological education, the strategy of a Biblio-centric curriculum. We point out the urgent need for such a strategy today and we report on an institution where a beginning has been made with it.

A NEW STRATEGY FOR THEOLOGICAL EDUCATION

I. THE CALL OF OUR DAY

For one thing, the threatening advance of secularism in our day calls for a new strategy in theological education. The spirit of worldliness, the spirit of accommodation to temporal and human interests, has invaded the Church, elbowed its way into the pulpit, and frozen the message of the preacher. The sad truth is that the Christian Churches of America have domesticated themselves so smugly within our national culture that they are no longer in a position to challenge that culture and raise it to higher levels. They have conformed: they have lost the power to transform.

In this default the curriculum of our theological seminaries has not been without blame. These institutions have responded too readily to the emotional currents of the *Zeitgeist*. A study of our ministerial training schools through the century or more of their existence in this country reveals that they have been too quick to take up passing whims of pedagogy, to endorse fleeting fashions of thought, and to see in the "consensus of opinion" and the "voice of science" a veritable "Thus saith the Lord."

The training schools for the Protestant ministry have not as a rule fulfilled their role as "schools of the prophets" but have taken their cue from the Churches, which in turn have generally reflected the spirit of the times. In adapting their curricula to the wants of the Churches rather than their needs, the training schools have been good followers but poor leaders. They have served the Churches faithfully but not too well. The result is evident in the spiritual futility and the social ineffectiveness of present-day Protestantism.

The bulk of American Christianity today is in the demoralizing grip of low ideals and under the deadening blight of a far-away God. Low ideals, because religion is comprehended in benevolence and social service and other good works. A far-away God, because the Churches ask only for conformity and moral industry and social achievements, and do not insist upon spiritual experience, a compelling and transforming sense of adjustment to God. God is not made a vital and immediate reality in common life. For in the last analysis the pantheistic God of the secularist, the God who is identified with the richest treasures of an ideal world, is just as far away from human experience as the transcendental God of the deist.

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As the ancient pagan tied his faith to the mystery cult or mythological figure, and as the average mediaeval Christian pinned his hope to the magic of the sacrament or the prescription of the priest, so the modern American Christian piously expresses his charity in the worship of mammon, the respectable cult of industrialism, capitalism, nationalism, and humanism. He is intoxicated with worldly power and success and so he has been arrested and put in bonds by the prince of this world, the demon of secularism. The modern American secularist would cramp his God into the narrow confines of worldly achievement and national boundaries. His shackles are just as real as those of the ancient Jewish nationalist and those of the mediaeval Roman Catholic sacramentarian.

But how can American Protestantism break the shackles of secularism and become the Lord's salt for society? Gradually the discerning spirits of our day are coming to see that what is needed for the regeneration of Western society is an infusion of spiritual power. If our Protestant Christianity manifests no great dynamic, it is because it has lost its *religious* vitality. It has become too dilute as religion. It must learn to divorce itself from the moral temper of its age. It must have the courage to set up and maintain a certain tension between the Christian religion and the civilization in which it functions.

Such a state of tension between the Church and society can be attained only as our pulpits recover a strong Biblical tone. Here lies the responsibility of the theological faculty and curriculum. Our preachers need to be suffused with the moral sternness of the prophets. They need to be imbued with the vitalizing message of the apostles, the message of a God who entered human history in Jesus Christ, who dwelt among men and taught them that He is a spirit and that the Christian religion is not a tool but a dynamic spiritual experience. This is not a mere matter of using Bible texts, or Bible passages, or Bible analyses. It is a matter of personalities drenched in the message of prophets and apostles. It is a matter of communicating that message through pulpit and pastoral relation to all the Churches. It will bring God near and send ideals soaring. It will exorcise the demon of secularism and will annihilate the pestiferous nit of prudential morality and

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probationary ethics which this evil spirit has spread through the whole fabric of American life. Such a result would amply justify the most heroic measures in revising theological education.

Our preachers ought to know their Bible better than any other book.

The second item in the call for a new strategy in theological education is the baneful effect of sectarianism. This does not refer primarily to the large number of denominations among the Christians in America. Sectarianism goes much deeper and wider than cleavage of organization or bisectarianism. It is the spirit that sets up a mistaken emphasis and deliberately maintains it.

Whenever an individual or a group gives major devotion to minor objectives we have the demon of sectarianism at work. This disproportionate devotion, this unbalanced emphasis, this partiality of interest, usually results in intolerance, an exaggerated loyalty to one's own persuasion. At best it distorts the Christian message through lopsided development of particular ideas and leaves huge blind spots both in teaching and in practice. And the remedy for these barren areas in Christian teaching and practice may well be found, in part at least, in a new strategy for our theological seminaries.

There is a certain sectarianism of the pulpit that dulls the edge of the preacher's message. We do not refer to the preacher's effort to cultivate a narrow denominational attitude in the pew. Nor to superficial thinking or dilute quality or a secular tone in the preacher's message. The preacher's message may be true and profound and lovely, and yet through the years it may fail to develop the graces of a symmetrical faith and life because it is partial in its scope, unbalanced in its emphasis, and monotonous in its effect.

Is it not a fact that this sectarianism of the American sermon is largely due to the textual and topical preaching that is so prevalent among us? The versifiers of the Bible have done the preacher much harm as well as the theologian. They have tricked the average American preacher into using the microscope and forgetting the telescope, so that he loses from view the centrality of the gospel with the wide sweep of its application. Instead of exploring broad fields of revelation and preaching comprehensive

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Biblical truth our pulpit method encourages segmentation of Christian truth and partiality of Christian interest. Our average sermon is more brilliant than Biblical, more striking than evangelical. This method of procedure, however attractive day by day, is not the most edifying through the years. It leads to all kinds of artificiality in the construing of Scripture. It often wrests the meaning of the Bible writers and frequently leads to narrow sectarian emphasis on a few verses of Scripture. In the hearers it usually produces confused ideas and unsymmetrical devotion and sometimes even ugly abnormalities of character.

If the telescope is to be recovered in the preacher's approach to the Scriptures, there must be a new strategy in his training. The preacher must learn during the formative years of his training that his pulpit is a place of testimony where he is called to introduce his people into broad ranges of Bible truth. He must be taught to avoid the pitfalls of piecemeal versifying in the use of the Bible. He must be taught how to avoid monotony in the pulpit and one-sided development in the pew. He must learn to lead his people around the whole circle of evangelical truth in the course of a given period. To that end he must be saturated in comprehensive visions of divinity so that his preaching will be not like the spectacular display of a waterfall but rather like the majestic flow of a deep river full and brimming all the year round.

If such preaching is to be generally adopted by the pulpits of America and continued through the years as an antidote to the staccato sermonizing of our day, it can be accomplished only by a long-range strategy in the training of the prospective preacher. The theological curriculum should provide that our preacher knows his Bible better than any other book.

Another form of sectarianism among American Protestants is found at the teaching desk. It may be called the segmentation of doctrine. It is the tendency to cultivate a small sector of Christian doctrine to the relative neglect of the rest of the field. It may be the section of eschatology that is cultivated so luxuriantly as to obscure all the rest of the theological landscape. Specifically within that field it may be the doctrine of progress that receives disproportionate development. Or it may be one of the

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attributes of God or one of the sacraments that is overdeveloped in a sectarian spirit.

Such one-sided emphasis usually vitiates the entire theological system. On the frontiers of American society it was a fruitful cause of schisms in organization and sometimes it fairly shivered the denominations into sects. In more settled conditions it has led to contentions and to lines of cleavage in spirit, sometimes perpendicular, sometimes horizontal. In all cases it lessens the ultimate effectiveness of the Christian message because it does not minister fully to all the requirements of human nature. It does not answer at once to the intellectual and emotional and volitional needs of man. Nor does it reveal the full glory and effulgence of God in the face of His Son. When the theologian indulges in the segmentation of doctrine, he not only leaves vacant spaces in the filling of human needs but he also abbreviates God's revelation of Himself in Christ Jesus. And these shortcomings after a time demand retribution.

The remedy for this disturbing elephantiasis of doctrine is not simple. In part it will be found in restoring vital contact with the past, maintaining an integral connection with the theological system that is writ large across the ages in the continuity of Christian thought. But in larger measure it will be found in sweeping adequately the widest ambit of Scriptural truth. If the whole body of Bible teaching is undergirded with a unitary principle that synthesizes its parts and unites them into an organic whole, it will tend to exclude partial emphases and excessive emphases and make it difficult to fashion faddish excrescences upon it.

If the theologian of the future could be taught effectively during his formative years to embrace in the scope of his thinking the whole wide circle of Scriptural teachings and each in its fullness, it would be a long step in counteracting the impulses to separations and divisions. The theological curriculum owes it to the embryonic theologian to provide that he shall know his Bible better than any other book.

Yet another phase of sectarianism, the most obvious of all, is the sectarianism of organization. Here it needs to be emphasized at once that it is not the number of church organizations,

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nor the variety of them, nor the diminutive size of them that constitutes the real heart of sectarianism but the spirit of intolerance toward those who are otherwise minded or otherwise named or denominated.

This kind of sectarianism is not limited to the narrow schismatic. Sometimes the agitation for Church union takes the form of intolerance. There are those for whom Christian unity is not enough. They insist upon it that the Church is not only the communion of the saints but also the corporation of the saints. They would gather all believers into an inclusive ecclesiastic organization which, history proves, would be nothing more than a magnified sect.

To all sectarians of organization, whether advocates of exclusive sects or an inclusive sect, a new point of view would accrue from a Biblical approach to the question of organization and external relationships. Steeped in the apostolic idea of the Christian fellowship they would recognize gospel Christians as their brethren in Christ, no matter under what roof they dwell or by what name they are known. Here too is a mission for the strategists of the theological curriculum. Because a curriculum that would approach the problems of Church polity and Christian relationships from the point of view of the Bible and would regard the developments of history always in the light of the Biblical ideal would make it clear that corporate union is no part of our Lord's conception of the Church but that Christian love and forbearance are essential parts of that conception. The apostolic ideal of the Church is not the uniformity that marks an organization but the unity in diversity that makes an organism.

These ideas of the Church, properly articulated with the rest of the theological system and properly integrated with the study of Christian experience, would go far towards exorcising the demon of sectarianism. If the writer is wrong in this interpretation, if external union is one of the marks of the Church of Christ, at least those who disagree with him on this will agree that until this goal of Church union can be attained there could be no better interim policy than to imbue the rank and file of our ministers with the spirit of the Bible writers and characters, the spirit of a faithful and loving fellowship. Surely God's truth

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is broader, deeper, higher than the perception of any man or group of men, even as the sun is greater than any candle or group of candles. And no more potent solvent of divergences among Christians can be found than raw contact with the Scripture records.

The theological curriculum owes it to the Church statesmen of the future that they should know their Bible better than any other book.

One more item must be mentioned in setting forth the need for a new strategy in theological education. It has to do with the practical temperamental equipment of preacher and pastor.

Those who are to lead their fellow men in the Christian advance of our day need to be equipped with stabilizing norms. Modern society, every phase of it, is characterized by swift changes. The complexity of emotional currents is fairly bewildering both to layman and leader. The Christian minister must be clothed with sobriety of temperament and patience of spirit that will enable him to substitute the equable methods of reformation for the precipitance of revolution. Amid a multitude of fads and isms, in an age of sudden transformations and in a land of cults, he needs an inherent personal tranquility that will deliver him from violent transports of mind and protect him from sharp gusts of emotion.

This spirit of probity and steadiness is not always inborn. It can be acquired and inculcated. What better means of training against fanaticism than the Bible? It is a mistaken opinion that the Bible as a religious authority has produced the unstabilizing extremists and the super-individualistic cultists that give such lurid color to the pages of Protestant history. Not the Bible itself, but the segmentation of the Bible, its use only in parts and sections, has produced this unlovely confusion of tongues. Taken as a whole the Bible is the soundest stabilizer of religious experience that is known to Church History. Permitted to exercise its full power it never lets the individual or group get far off equilibrium but acts as a veritable balance-wheel against tangential explosion.

The demon of sentimentalism is very active today advocating cataclysmic transformations and perverting almost every good

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cause into some faddish cult or extreme super-belief. It would be a great practical asset in the temperament and personality of the Christian minister if the Scriptures of the Old and New Testaments, not some section or phase of them, were made the organizing and unifying factor in the curriculum of his training.

In a day when rampant radicalism needs to be met with moderation of manner, when the violence of revolution needs to be turned into the sober methods of steady progressiveness, when the vagaries and extremes of sentimentalism need to be fronted with the equable spirit that proves all things and holds fast that which is good, the theological schools owe it to society to see to it that the Christian minister of tomorrow knows his Bible better than any other book.

In the face of these insidious enemies who are already within the camp, secularism, sectarianism, and sentimentalism, American Protestantism must play its forces of ministerial training. It must find a more effective strategy in the grand tactics of Protestant advance.

In more than one quarter today voices are raised deploring the "impotence" of Protestantism and predicting its "downfall." Without sharing the gloomy outlook of these various voices one may nevertheless agree that Protestantism, like many other institutions, is under threat. We observe therefore that the most strategic points for the strengthening of Protestantism must be found in the theological seminaries of the Protestant Churches.

In this matter the Protestant Churches may well take a leaf out of the book of Roman Catholic strategy. There was a time when Roman Catholicism was seriously threatened by the progress of the Protestant movements. By way of counter-Reformation against Protestants the Council of Trent took no action more important than that by which it organized diocesan seminaries for the training of priests.

This educational reform, more than anything else, forced Protestantism back along the whole line. It was not so much the inquisition nor armed force that halted the progress of Protestantism after the middle of the sixteenth century. It was Rome's skilful organization of seminaries for the training of her clergy. Let Protestants observe, in planning their strategy

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against the threatening forces of our day, that the present-day institutions of ministerial training are the citadels of the future Church.

If Protestantism is to escape the danger of obscuring the religious verities that were emancipated from hierarchical and institutional eclipse in the sixteenth century, if the Protestant Churches are to burst the bonds of secularism, sectionalism and sentimentalism that now threaten to enthrall them, a new strategy in theological education is urgently indicated as one of the most pressing needs of the day. As one item in this strategy we propose a Biblio-centric curriculum.

II. THE STRATEGIST

To suggest a Biblio-centric curriculum is not to suggest the slightest departure from the highest educational standards or the most efficient pedagogical methods. It does not mean theological training on anything less than a graduate basis. It must not be confused with the purposes and standards of the "Bible School." In a day such as ours, when our Christianity must make its appeal to intelligent and thoughtful people who are the products of the best public school system the world has ever known and when every line of training for professional service is undergoing a sharp rise in standards of efficiency, any toning down of educational standards in the training of Christian leaders would be disastrous. A twentieth century reformation of Christianity does not lie along that line.

A revision of the theological curriculum must therefore proceed in full recognition of the highest claims of scholarship and in accordance with the most thoroughgoing requirements of scientific educational efficiency. This is entirely possible with a Biblio-centric curriculum, even more possible than under the curriculum of the traditional seminary with its disparate "departments" and its air-tight areas of knowledge. That has been demonstrated in practice.

Moreover, to set up a Biblio-centric curriculum is not to adopt a fundamentalist approach to Bible interpretation. There is a wide-spread misconception on this point and it can only be dispelled if men will take the trouble to scrutinize the principles

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involved. To make the whole Bible the organizing unit of the theological curriculum is not necessarily to guide the student either to fundamentalism or to modernism. It is possible, of course, for teacher and student under any curriculum to harbor intellectual bias and to exert dogmatic pressure, but in itself a Biblio-centric curriculum is no more conducive to that spirit than any other curriculum. This also has been proved by experience.

In order to indicate more concretely what is intended by such a curriculum we suggest an inspection of an institution where this strategy has been tried. The main idea is reflected in the very name of the institution, The Biblical Seminary.

The Biblical Seminary in New York is an outgrowth of a process. It is the response to the concrete needs of a multitude of ministers and missionaries. It is an institutional expression of this proposition that the preacher and pastor ought to know his Bible better than any other book. But it is more than the bodying forth of a theory. It is the long shadow of a life. It is the experience of an individual projected into the sphere of higher education under procedures accredited by the highest educational authorities and with results approved in widespread fields of usefulness. Its purpose and method and the wisdom of its tactics will be best understood if we pause to review briefly the experience of its founder and the circumstances that led to its founding.

The founder of The Biblical Seminary is Dr. Wilbert Webster White. His experience of seventy years is the clear training of Providence for a special mission to our times. Brought up in the strict pious atmosphere of a United Presbyterian family in Ohio, he was accustomed from infancy to the daily reading of the Bible in his home. Graduating from Xenia Theological Seminary in 1885 he served for sixteen months as pastor of an obscure Illinois charge in the United Presbyterian Church. He was urged to prepare himself for teaching and so went to Yale. Here he came into intimate personal touch with that prince of educators, William Rainey Harper.

This association with Harper continued for four years and made a deep impression on young White. First it plunged him

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into a disturbed period of theological thinking because of the so-called Higher Criticism. But Harper's method of studying the Bible by books sent up a great light for his plastic understudy and brought him an exhilarating reassurance of the truth of Christianity. Then, too, his contact with this stimulating personality showed White the great need for such a method of analytical and synthetical Bible study among the Christian ministry in general. For Harper, with all his zeal for the original languages of the Bible and for the critical method of studying the documents, felt very keenly the elemental ignorance of Christian ministers concerning the Bible in their own language.

As an employee in Dr. Harper's office in New Haven, student White helped to collate the replies to a questionnaire that had been set out to 1000 ministers about their experience in the theological seminaries. He was astounded at the result. For 888 out of the 1000 ministers testified that the one thing in which they felt they needed more training was a knowledge of the Bible and skill in studying and teaching it. That left its impress. It made him visualize the possibilities of a new method for the future leadership of the Christian forces.

During these days of White's association with Harper the great educator exclaimed editorially: "There is lamentable ignorance of the Bible on the part of many ministers and of students preparing for the ministry. Theological seminaries, founded for the purpose of training men in the knowledge of God, his Word and his dealings with men, discuss deeply the question whether God is knowable, spend much time in deciding whether the Bible is, after all, the Word of God, and study minutely every heresy that has sprung up since Christianity was established, while God as manifested in his Word and the Word as giving God's idea to men are ignored." On this string he harped many a time.

With his doctorate from Yale in 1891 White returned to Xenia Seminary as professor of Hebrew and Old Testament Literature. Xenia was a typical theological seminary of that period, mildly interested in the critical Biblical scholarship that was being imported from Germany but with no capacity for the new method of approach for which Dr. White had acquired so

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much zeal under Harper. Of his own accord White began to add courses of study in the Bible in English. But the fixed character of the prescribed curriculum proved a great handicap and his effort was like pouring new wine into old wine-skins.

About this time another factor entered the train of influences. It seemed quite incidental but proved to be of abiding significance. Dr. White undertook a thorough study of Andrew Murray's book entitled "With Christ in the School of Prayer." This study was undertaken for the purpose of teaching a voluntary group under the auspices of the local Y.M.C.A. The whole community was stirred by it and it registered a religious crisis in Dr. White's own life. It emancipated him from the bondage of piecemeal and superficial interpretation. It released him from the spirit of secularism that just then was beginning to sweep over Protestant leadership. It brought him out into glorious Christian liberty making him a most free lord but the bounden servant of all. It created within him that venturesomeness of faith that has been so characteristic of all his subsequent life. And above all, it deepened his conviction that the greatest need among modern Christian leaders is acquaintance with the Bible rather than defense of it.

During those years also Dr. White came into touch with Dwight L. Moody, chiefly through student conferences where both of them were speakers. Moody's influence was all in the direction of deepening his appreciation for direct contact with the Scriptures. At his instigation White went to Chicago to become a teacher in the Moody Bible Institute. This was another venture for him because it meant that he had to sever the ties that bound him to the denomination of his fathers. It meant that he had to give up the security of an assured competence, abandon the line of work which had seemed to be his line of calling for life, and fare forth with his family upon an untried field. It brought him a new sense of release from circumstances and a deeper sense of direct dependence upon God. But the venture itself proved most disappointing because academic ideals were not realizable in the Institute. The experience convinced him that something different from a Bible Institute would be required to meet the genuine need of the modern Protestant minister.

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Hampered in his efforts there to apply his scholarly instincts to the study of the Bible, White left Chicago after two years (1894-96) and accepted an invitation from the International Committee of the Y.M.C.A. to do evangelistic work in India. For eighteen months, with Calcutta as his base of operations, he visited many strategic centers in that great country, dealing particularly with student groups and always binding his message closely to the Christian records. On numerous occasions he addressed gatherings of foreign missionaries and presented in vivid fashion the results of his study of the Bible. His method of presentation proved revolutionary wherever he went and his public lectures on Bible books attracted wide attention, both among the Christian forces and the learned class of non-Christians.

Once again he was impressed with the need among Christian leaders for intensive study of the Bible itself. Conferences with a thousand missionaries abroad in the nineties confirmed the conviction that had been fixed by the questionnaire among a thousand ministers at home in the eighties. There must be something lacking at the source of their training. Dr. White came to the conclusion that for training in Christian service, anywhere of any kind, the study of the Bible by books in the mother tongue is absolutely fundamental to every other kind of study whatsoever. It became an overwhelming conviction with him that this new strategy must somehow be applied in the grand tactics of the Christian advance against the enemies and barriers to the faith.

From all sides he was urged to establish an institution in the Orient to which English-speaking missionaries might come and study the Bible in English. This brought the suggestion that soon led him to the great work that is inseparably associated with his name. It did not seem feasible to establish the suggested institution in the Orient but to a man of venturesome spirit, of contagious enthusiasm, and of energizing faith the thing did seem feasible and very worth while for America.

Returning from India in 1898 Dr. White stopped in England to report in person to the Christians of that country concerning the work they were supporting in India. A select group of men were so attracted by his method of studying the Bible by books that they organized a committee and planned that he should con-

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duet a campaign of Bible study in England and Scotland. Nearly two years were spent in this work and all the important centers of the two countries were touched. Everywhere people received the new method of study with the enthusiasm that might attend a new revelation. The plan of establishing a new institution with a curriculum centered in the Bible was never lost from sight. And when at last in the fall of 1900 Dr. White returned to America to put his great project into effect, he came backed by the prayers of a great multitude and by the financial assistance of a small group of Englishmen, and particularly of Lord Overtoun, one of the outstanding Christian laymen of Scotland. The new project in theological education began very humbly but under a clear sense of divine mission and with a leader at once thoroughly schooled and widely experienced.

This is not the place to delineate the history of The Biblical Seminary in New York from its very humble beginning as a "Bible Teachers College" in Montclair, New Jersey, to a large and thoroughly equipped institution in the heart of New York City chartered by the Board of Regents of New York State and authorized to recommend students for degrees ranging from bachelor to doctor. It is sufficient to have indicated from this outline of events leading to the founding of the institution that the guiding influence in its origin and development was the profound conviction of W. W. White that for training in Christian leadership the study of the Bible is absolutely fundamental to all other study.

From the beginning this institution has been essentially different from the "Bible Institute" with its limited horizon and its low academic standards. And from the beginning too it has been different from the theological seminary with its traditional curriculum that changes only by addition of courses and with its fixed order of things that changes only by prudential adjustment of method. It does not aim to supersede the denominational seminaries or to compete with them, but it does aim to work out the solution of one of the great problems of present-day Protestantism by filling a peculiar place in the world of theological education. It claims to have pioneered fruitfully in a strategy that some of us believe would be useful to all Protestantism if em-

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played in the curriculum revision that seems to be in the offing. It claims to have furnished an example, if not a pattern, of a Biblio-centric curriculum and it claims to have proved in its nearly 6000 students the utility of such a curriculum in the training of Christian leaders today. Let us examine more closely that curriculum and its method.

III. THE NEW STRATEGY

At the Biblical Seminary in New York the curriculum is centered in the Bible. Stress is laid upon the unified character of the curriculum. "Unicellular" it has been called by some interpreters from within. It claims to be a thoroughly integrated unit, a single course not a variety of unrelated or distantly related courses.

This is a worthy educational achievement. Let us look at it for a moment in the light of the general condition in seminaries today. We have seen that the peculiar weakness of the theological curriculum during the past forty years has been its spreading or sprawling tendency. Several factors have brought this affliction on the traditional seminaries. The expanding life of the Church, the diversified ministry, the inadequate college preparation for seminary work, the alumni demand for more "practical" courses, the call for advanced courses leading to higher degrees, the interest in research—these are the main causes of the unseemly expansion of the seminary curriculum since the beginning of the twentieth century.

This enlargement of curriculum in the traditional seminary has in most cases proceeded simply by addition. Alongside the staple subjects of the older curriculum new subjects have taken their places. There has been a rapid increase in the number of subjects offered and an increasing freedom of election. This has resulted in a whole host of problems, administrative and pedagogical. It has sharpened the departmentalization of the seminary curriculum and made it multicellular.

What has been the educational effect of this splitting of the curriculum into departments or fields or areas? It has failed to furnish the student with an integrated and well-rounded education. His training does not appear to him as a whole. He is al-

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ways in danger of becoming ineffective and superficial, having a smattering of many things but a mastery of none.

This weakness in the curriculum of the historic seminary is clearly sensed by those who have made a special study of the situation. Less than three years ago there was published the report of a survey made by the American Association of Theological Schools (then called the Conference of Theological Seminaries in the United States and Canada) and by the Institute of Social and Religious Research. The report is in four volumes entitled "The Education of American Ministers." A special Committee on Curriculum, after studying the facts set forth in the survey, has this to say with reference to this lack of unity in the average seminary curriculum: "We call attention to the difficulty of achieving the ends of a theological curriculum by means of a large number of small, atomistic and unrelated courses. It seems antecedently probably that integration of his learning is hindered in the student's mind by this practice. We believe the cause of some of the student's lack of satisfaction with present courses can be found here."

Some institutions, in an effort to overcome the discursive effects of the sprawling curriculum, have introduced various types of "orientation courses." These are designed to help the student see the curriculum of theological education as a whole. But the results have not been satisfactory.

The Committee on Curriculum of the American Association of Theological Schools calls for a complete reorganization of the seminary curriculum. We are told: "There is no point on which there is greater agreement than that some reorganization of our present departmental divisions is required, if the seminary curriculum is to achieve the unity necessary for its highest effectiveness. But little has been done to bring this about."

The Committee holds that curriculum makers should give primary attention not to the subject-matter as the specialist sees it but rather to the students who are learning and to the functions that the students are learning to discharge. To that end they "should recognize a few large divisions in the curriculum. . . . The value sought is some simple, natural grouping of materials around the fewest possible centers. These centers are provided

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by the aims of theological education as recognized by a particular institution. . . . The fields may well be as few in number as possible." The Committee then suggests three main "divisions" or "groups of fields" as organizing centers. But if the ideal is to have "as few in number as possible" we assume that the Committee would prefer a single unifying center, if reorganization can be successfully accomplished with a single center and without encroaching on academic standards or sound educational practice.

That is the aim of the curriculum in the Biblical Seminary. It centers on the Bible alone. It centers on the Bible in response to a crying need in the whole ministry of Protestantism, holding it to be a corollary of the open Bible among Protestants that Protestant seminaries should above all things else train leaders with skill in the use of the open Bible. It centers on the Bible alone in the interest of sound educational procedure, in order to have a single unifying center for the entire curriculum.

The fact that it centers its curriculum on the Bible gives name to the institution. The old-line seminary that developed during the nineteenth century grew up and received its name at a time when systematic theology was considered the major discipline in the preparation of a minister. Hence the name "theological seminary." Knowledge of the Scriptures in the vernacular was assumed, but much effort was put on the original languages. Systematic theology and the ancient tongues determined for a long period the curriculum in the theological seminary of the established historic type. These subjects carried the student at least one remove from free, constant, intensive contact with the Scriptures in the tongue in which the student was most at home and in which he would be expected afterwards to function.

By way of reaction came the Bible Institute. It was an excessive reaction. To gain immediate facility in handling the Scriptures it broke with the established seminary tradition in nearly every particular. Among others it broke with the academic tradition of scholarship and accuracy.

Now, in a time when there seems to be a special call that the minister, preacher, pastor, Church leader, theologian, shall know his Bible better than any other book, we are offered a curriculum for ministerial training which goes beyond the Bible Institute

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because it meets the highest academic standards and which goes beyond the Theological Seminary because it abandons systematic theology and the ancient tongues as the starting-point and determining factors of the curriculum. In a day of an embarrassing multitude of courses and a confusing spread of curriculum, we are asked to contemplate a successful experiment with a curriculum that has a single center, the Bible in the vernacular.

Is the Bible rightly placed at the center? If there is to be a single center to the curriculum, that center should be determined by the function of the curriculum. We are told that all true professional education is functional. That is, such education should furnish the student with the broad foundation of principles and the practical skills that will enable him to do successfully the work of his profession. In a ministerial training school, then, the center of the curriculum should be determined by the function of the minister. What is that function? It includes several items. A special committee of the American Association of Theological Schools puts this item first: "to increase man's knowledge of God as revealed in Jesus Christ." Then the source of that knowledge may well be the center of a functional curriculum for Protestant ministers. The Book that contains the source materials concerning Jesus Christ is an appropriate pivot for the training of heralds and interpreters of the religion that bears his name.

It must be pointed out that a curriculum centered on the Bible is not the same as a curriculum that merely emphasizes Bible study or one that provides for an effective department of Bible courses. In this respect there is nothing specially unique about the Biblical Seminary. Many theological seminaries are increasing the number of their courses in English Bible. This may be due somewhat to the general tendency to multiply courses and enlarge the curriculum. It certainly is due in part to the gradual decrease of Bible courses in the colleges, even the denominational colleges. It may be due to favorable student reactions, for in a recent canvass of 1223 seminary students, as to the courses they regarded most helpful, English Bible headed the list by a large margin, more than 78% of the students voting for the courses in that subject as specially helpful. Still more important in account-

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ing for the larger volume of work in English Bible is the alumni demand. Minister after minister already in service reports a deep sense of lack in this field. And in a careful survey of 126 typical urban ministers and 60 typical rural, when they were asked to what extent their seminary training had given them a "working body of knowledge" more than 90% listed highest "The contents of the Bible"; when asked how their seminaries had trained them in "habits of thought and work" nearly 90% accorded first place to "habits of reading the Bible with understanding"; and when asked what practical skill their seminary training gave them, three-fourths of them placed "skill in teaching the Bible and religion to others" in first line on a par with "skill in the preparation and delivery of sermons."

The result is that in fifty-seven of the typical seminaries in the country the courses offered in English Bible embrace about 21% of all the courses offered. Courses in biblical Greek and Hebrew come second with 17% of all the offerings. And of the courses required for graduation one-fourth are in English Bible while only one-fifth are in practical theology. These facts indicate that there is a gratifying emphasis on the Bible in the vernacular among the traditional seminaries.

While the Biblical Seminary makes that emphasis much stronger than the average seminary and requires that courses in English Bible comprise more than one-third of the total hours for graduation, yet this is not the heart of its curricular strategy. It is not the size of a department nor the emphasis upon a certain type of course nor yet the method of teaching the Bible, but the central position of the Bible, its place as an organizing principle for the entire curriculum. Herein lies the new strategy. The Scriptures in the vernacular are placed at the heart of things, not as a superadditum, not as a swelling department which encroaches on the rights of other departments, nor as a separate section of the educational program wedged into the crowded circle and related only in a stepbrotherly way to what is done in other sections, but as the vitalizing part of the entire course, from which everything proceeds and to which everything leads. In this the Biblical Seminary has pioneered.

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How can this be done? How can such a curriculum be educationally and theologically adequate? By genetic unification. Not by the fabrication of educational short-cuts, not by crowding out the standard theological disciplines, not by the accumulation of educational novelties, but by a bold venture upon a sound educational principle in response to a felt need. Unencumbered by obstructive traditions and unimpeded by denominational prescriptions, the Biblical Seminary in New York has been the outgrowth of the experience of a single personality obsessed by a single passion and for that reason it has been the slow persistent application of a fairly simple idea. That idea is the utilizing of the by-products of one course for the furtherance of the work of other courses.

All of the courses that have any right in the training of a minister are related to one another. A curriculum with a single center, instead of three or four, turns that kinship to advantage and breaks down all artificial barriers and partitions that otherwise separate the departments or courses. The successful operation of this idea involves many factors, such as the organization of the courses, teaching methods, personnel and attitude of teaching staff, student moral, facilities for field work, and so forth. We are interested just now only in the curriculum that results from the application of the idea, the Biblio-centric character of it.

A few examples of cross-utilization of courses or "departments" in a Bible-centered curriculum. First in the field of interpretation, sometime called exegesis and hermeneutics. The statement of The Seminary itself is: "The Biblical Seminary offers standard three-year courses in both Hebrew and Greek, and its theological degrees are conditioned on the completion of the full requirements in either one or the other of these languages." But it is explained that the exegetical proficiency that the student attains through work in Hebrew and Greek is increased considerably by the by-products of the English Bible courses. They are all regarded and treated as parts of the same whole. The term exegesis need not be limited to work in the original languages of the Bible. "The basic principles of scientific exegesis are the same in all languages. English exegesis has the same inherent rights and makes the same imperious demands as Greek exegesis.

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It is as necessary that valid exegetical principles be applied to the English translation as to the Greek and Hebrew originals. And it is impossible to attain trustworthy results in the English Bible courses without honoring the same principles which in any other language make exegetical conclusions valid."

Moreover, in hermeneutics a true theory and competent method of interpretation are quite essential to any adequate study of the English Bible, and conversely, out of such study invariable comes refinement of theory and method of interpretation. Scientifically tested modes of approach are insisted on in all the Bible courses, and since the curriculum is unified and the faculty regards itself as a unit, and since all members of the staff (or nearly so) teach courses in English Bible, these courses are in reality laboratory courses in hermeneutics, perpetual fields of experiment from which to deduce the laws of thought and language and the reliable principles of interpretation.

The sole purpose of these studies is to train interpreters, not to furnish interpretation. The courses in English Bible are more numerous than those in the original tongues, because of the trend observed by the American Association of Theological Schools in the survey mentioned above where the record reads: "The ability to use the Bible in its original language is gradually being replaced by a knowledge of the conclusions reached by the men who possess this skill." But the object alike of all these courses, whether English, Hebrew or Greek, is to train dependable interpreters rather than to provide a finished body of dependable interpretation, exegetes rather than exegesis. The ultimate goal of all the studies is to develop qualified students, skilled interpreters of the Word. With this unitary and central purpose the by-products of each course are used in other courses.

Turning to the field of historical and critical introduction, it is easy to understand that a thorough mastery of the contents of a Bible book in the vernacular will go far towards providing the student with the highly important "internal evidence" for the solution of his problems of authorship and sources and historicity of details. Courses therefore that deal specifically with the fields of criticism and historical background may presuppose much from the antecedent courses in the Bible in the vernacular.

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As the teachers in the Seminary collaborate closely in the preparation of their syllabi, those who teach the courses on introduction find that the courses on the Bible, whether taught by themselves or by others, make substantial contributions to their work by supplying material and tone. In this way centrality is preserved, the departmental barriers are dissolved, time is saved and thoroughness in scholarship is advanced.

Another example of the kinship among courses when the curriculum is Biblio-centric may be drawn from the field of religious education. Those who direct the courses in this area at the Biblical Seminary proceed upon the conviction that the student should first acquire a thorough understanding of Jesus and St. Paul and the prophets, as teachers. They believe this understanding should be acquired at the sources. In this way the student's grasp of fundamental educational principles is increased and there is an appreciable saving of time when the student proceeds to further studies in this area of religious education. It is significant that two of the books produced by the teachers of these subjects at the Biblical Seminary are entitled: "Jesus—The Master Teacher" and "The Pedagogy of St. Paul." These books are rich in values to modern methods of teaching. Moreover, it is realized that the more courses in English Bible the student of religious education can take, the richer will be the body of material from which in his profession he can choose the materials adapted to his pupil's experiences and age and needs. It is clear therefore that in a Bible-centered curriculum raw contact with the Scriptures in the vernacular furnishes materials in more than one way for the field of Christian education.

Church History, also, with its several subdivisions, gives and receives new values in a Biblio-centric curriculum. When the trained historian teaches the books of the Bible he brings to that exercise his own historical method of analysis and synthesis, a different approach and perspective and insight. And conversely, when the student integrates his Bible studies with his historical studies, Church History becomes a genetic science, the story of the New Testament Church writ large across the ages. It is the progressive coming of the Kingdom of Him who is the desire of all nations, the center of sacred story and the turning-point of all

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history. It is the Church of the New Covenant engaged in enlarging the Acts of the Apostles according to the pattern given on the Mount, organizing and thinking, multiplying and expanding, singing, fighting, praying, building creeds and cathedrals, missionating, reforming, unifying—the Church of the New Testament advancing with the Bible as its guide and its ammunition.

The developments of Christian history are regarded constantly in the light of Biblical origins and Biblical ideals. The problem of Church polity and Christian relationships as they have evolved in the experience of the Churches are approached from the point of view of the Church in the Bible. The ecclesiastical practices of the generations and the emergent ethics of the centuries are checked against master principles set forth in the Bible. Thus there is a large exchange of values between the courses in English Bible and those in the historical disciplines. The student readily feels the integration.

And so around the whole circle of training subjects for the minister of the Word. All of them are integrated with the central principle. From that center they receive and to it they contribute. Similarities of subject matter have been capitalized to prevent duplication and save energy. By-products have been utilized across all lines. Kinship is established among all the courses and their common relation to the Bible at the center has been used to make the curriculum a unit.

One result of this, excellent from an educational standpoint, is that the student is able to see the curriculum as a whole. He understands the chief aim of his education and what each field contributes to the realization of that aim. He is mentally prepared to enter more understandingly into the work than where there is no integration or where there are several centers of curriculum.

Then, too, it furnishes the sort of curriculum that helps build the personalities that are needed in our day for Christian leadership against secularism and sectarianism. For the curriculum of the Biblical Seminary is not regarded by its teaching staff as a body of subject-matter, done up in course packages to be dealt out to the student and digested by him. It is viewed as an orderly series of education experiences arranged to achieve definite goals

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of personality. Not the Scriptures alone, not a well ordered curriculum alone, not educative processes alone, but personalities who know the Bible better than any other book and are able to use the Bible intelligently in actual life situations—these are the true objective of the Biblio-centric procedure. The aim is a mastery of the Bible by contact with the book itself, a mastery that the student has himself achieved under the guidance of a teacher. It is a mastery that enables the student to enter personally into possession of the wealth of the Scriptures and to acquire, not facts, not predigested schemes, not the tricks of a trade, not a mere mechanical expertness, but a genuine apprehension and a method of study that becomes both his technical equipment of skills and his source of life.

In this way the Biblio-centric curriculum fits into the true objectives of ministerial education. Among those objectives as stated by the American Association's Committee on Aims and Objectives are these two: "1. To assist students in gaining accurate knowledge of the nature of religion . . . and of the Bible as the supreme document of our religion. . . . 2. To promote the growth of the religious experience among the students themselves by both the quality and the nature of the instruction and by the religious life within the seminary community, for the purpose of stimulating the building of dynamic, intelligent, and constructive convictions as the dominant note of their message and ministry."

There need be no fear that a Biblio-centric curriculum will fail to front the student with conditions and tasks of his own day. The American Association's Committee on Curriculum expressed its concern that in revising the curriculum of the average theological seminary more consideration should be given to "Christianity in its present environment." They list the Bible as "the source materials of the Christian religion" and place it in the field that deals with "the Christian religion in its historic aspects." The conclusion might be drawn that if the Bible is made the unifying center of the curriculum, the student will see only the "historic aspects" of his Christianity. But from our concrete example of a Biblio-centric curriculum it must be clear that such a curriculum, particularly when it embraces extended

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projects in field work as it does at the Biblical Seminary, is quite as well adapted as any other to take the student's knowledge of the Christian heritage and vitalize it with a sensitiveness to contemporary needs and problems. If we have interpreted aright "the call of our day," then a Biblio-centric curriculum seems to be the strategy best adapted to produce personalities who will answer that call effectively.

Moreover, if that strategy is reversed, if the theological curriculum is built on a list of the duties and activities of ministers today, the rapidly changing function of the ministry brings it about that the curriculum is out of date tomorrow. Such strategy fails for lack of range. But when we organize the curriculum with its center at the unchanging source of our Christian religion and with the practical activities of the minister not at the center nor on the periphery but as an aspect of the entire unit, the heart remains constant, there is continuity and perspective to student experience, and at the same time changes in practical applications can be achieved without disruption.

It needs to be added here that this development of a Bible-centered curriculum in the Biblical Seminary in New York has taken place in full harmony with first-class academic standards. To indicate the thoroughness and scholarly quality of the institution we need only cite the fact that it is chartered by the Board of Regents of the University of the State of New York and registered as an institution of the first rank, with the right to recommend its students both for the theological degrees of Bachelor, Master, and Doctor of Sacred Theology, and also for the religious education degrees of Bachelor, Master, and Doctor of Religious Education. These are the highest degrees ever granted in these fields, and permission to recommend for them is the most authoritative recognition possible in the State of New York.

Further evidence that a Biblio-centric curriculum may measure up to the highest educational standards lies in the fact that the Biblical Seminary in New York is affiliated with New York University in such a way that regular courses in the curriculum of the Seminary are accepted by the University's School of Education with full credit towards the degrees of Master of Arts and Doctor of Philosophy.

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This official accreditation of an institution with a Bible-centered curriculum is confirmed by a wide range of unofficial observers. In the short history of the institution it has been closely scrutinized by a large number of qualified observers both from America and from abroad. From all of them it receives very high attestation for the principles and methods by which it operates and for the results it achieves. William Rainey Harper, to whom may be traced the inspiration and in part the method here set forth, endorsed the idea even while it was still germinating. And Harper was only the beginning of a distinguished line of educators and administrators, of ecclesiastics and pulpiteers, at home and abroad, in Occident and Orient, who have examined and approved the operation of the Biblio-centric curriculum in this pioneering institution. They attest its educational soundness and its theological adequacy. Observing the outworking of the idea in the lives of the thousands of the institution's graduates as they go out into their varied fields of labor at home and abroad, these observers join in a chorus of high approval.

The new strategy, therefore, that has been here proposed for theological education is no longer a mere theory or experiment. It has been tried and approved. To some of us it seems to be precisely adapted to the pressing needs of our day as outlined above. We have passed beyond the era of high-pressure effusive revivalism and no abiding renewal of twentieth century Protestant Christianity may be expected by that method. The high enthusiasm that prevailed a dozen years ago about religious education as a panacea for our inflated Christian programs has been tempered by experience. A new strategy that seems to promise enduring results should be most welcome among us. One line of such a strategy, we suggest, would be a Bible-centered curriculum in theological education.

The Church Answers Why

AN EDITORIAL

THE CHURCH has a right to speak in the realm of education. Her Founder is admitted to be the world's greatest teacher. Throughout her history, the Church has been called the mother of schools. She need not apologize for her educational activities. Sometimes we need a new statement of why things are done in order to quicken interest and develop loyalty.

Why the Church in Education—The world crisis is not primarily financial, but moral and spiritual. If it were financial only, the bankers would have solved it long ago. The results are so devastating because it is fundamentally a spiritual breakdown. A new leadership with a Christian motivation must assume control. What a man believes does determine what he does. The value of the trained mind and the Christian heart in government, business, industry, society, and religion has been acknowledged. The Church has the responsibility of producing this leadership.

Why the Church Follows Its Students—By our separation of Church and State, state universities, colleges, and normal schools are legally restrained from teaching Christianity. Students are young, inexperienced, away from home, and making life decisions. Some professors shake the faith of students by agnosticism and skepticism. Students become the leaders of the state, the school, and the church. They must be Christ's men and women. They need Christ and the Church.

Why the Church College—It believes in a personal God, a divine Christ, an immortal soul, and an imperative duty. It believes that any course of study is defective which fails to give place to the truths of Christianity. Its faculty is composed of scholarly Christian men and women. Its students are taught to live economically, to think clearly, and to act nobly. Its product is the well-trained, cultured Christian man and woman.

Why the Theological Seminary—A Church must educate its pastors and leaders according to its own spirit and philosophy. The seminary strives to give adequate instruction in subjects necessary for the full equipment of the Christian minister of our time. The seminary inspires, by the example of its teachers and the character of their teaching, the Christian virtues whereby the soul is disciplined and enlarged.

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